Lee was born into a middle-class merchant family in 1907. His grandfather owned a store in the Chung Shan district of Canton. The entire family lived in a village ten miles from the city. When Lee was several years old his father left for Singapore and there established a dry goods store.

Lee had no brothers and sisters, and thanks to the success of his father's business, he was able to attend a private school when he was five years old. There were very few boys in his village who had such an opportunity. There was no modern school in the village, and at Lee's school he was taught the classics of his nation. He, as did most of the other boys in the school, developed little appreciation for studies presented by a teacher too free with physical punishment.

A few years after his graduation from this school he was sent to a middle school in another city. He was fifteen years old, and found an interest in social problems and tried to solve them through participation in student movements. He remembered that his grandfather had been a small landlord in the village, that once, after a severe flood, he had refused any reduction in rent to the kneeling, starving peasants who begged a little mercy. Even as a small boy Lee had sided with the peasants; now, in his early manhood, he rallied students to the support of the anti-militaristic movement in China.

At the age of nineteen Lee graduated from the middle school, and was made a teacher in the village grammar school at a salary of five hundred dollars yearly.

Under pressure from his family Lee married a girl whom

he had never before seen. Lee disliked such a union, and when a son was born to his wife he had only a moment of gratitude; for shortly after this his father died, leaving Lee himself the master, and breadmaker, of the entire family.

Lee was fortunate in one respect: his father had left him enough money to travel to the United States. It was needless for him to borrow a penny for the trip. He sailed almost at once and landed in San Francisco in 1929.

For the first time in his life Lee worked as a garment worker in a factory owned by a Chinese boss. He received forty dollars monthly for his services. A year later he worked at hard labor in the fields. He had never been in such a position before, and truly felt that his coming to America, a land where his race was slighted, had been truly a curse.

In the year 1931 the depression had spread, and Lee, too, was drawn into this vertex. He was unemployed, and saw no way out of his suffering. And when he received word from his family asking him for money he was thoroughly discouraged.

After the depression Lee was able to find part-time work, and has found nothing steady, to his liking, at present. He has never been able to send money back to China, and considers himself a complete failure in an alien civilization.

C Experiences B-64
7 pps. Canton

The belief of the interviewer and the interviewed in the man-eating qualities of coyotes is strange, but will make good reading

Mr. Hong, the only son of a Chinese well-to-do merchant was born in the Leong Doe District, Canton, China in 1892. His father returned to his business in CAlifornia when Mr. Hong was about one month old. An old spinster was engaged as a governess and a nurse to teach him and look after him. Spinsters in those days were very rare. That one was very fond of the child and so she was very attentive to her charge. She taught Mr. Hong how to sing the songs intended for youngsters, and she read poems to him in a rhythmic manner which Mr. Hong repeated after her. When he was three years old, the governess taught him how to read by picture method. She taught him how to write and read simple words. She taught him until he was six years old, when he was sent to a private school in the village, to learn Chinese.

This school had an enrollment of forty-five pupils. No girls were permitted to enroll, for they went to separate school. Of course, in those days were no co-educational institutions. As a matter of fact, girls were not sent to school for their education until after the Chinese Revolutionary War in 1911. From then on, gradually more schools fro girls were built and co-educational institutions became more popular. Mr. Hong was taught the standard subjects as outlined by Chinese educational committees ofthat district. Chinese, was

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the major subject, then philosophy of Confucius, composition, letter-writing, and sentence forming.

He remained at this school until he was thirteen. Then his parents sent him to a secondary boarding school in Canton city. The courses he studied were more of advanced nature. Besides, he was given optional courses or subjects to choose from. He chose higher mathematics, business and biology. He studied four years at this secondary school. Then, he spent one year at a Junior college. Before he entered the second year, his father in California sent for him.

Mr. Hong's father sent him $500 for transportation and incidental expenses. In 1910 he bought a passage on a Japanese steamer bound for San Francisco. It took him thirty-four days to reach his destination, although ordinarily it took those old type steamers twenty-nine days to cross the Pacific Ocean. Upon his arrival in San Francisco he was met at the pier by his father. Three weeks afterwards, his father hired a private tutor to teach him English and he studied for five and a half months. Then his father sent him to work in his dry goods store where he was taught to make dresses on electric sewing machines. He had to learn the business of the dry goods store, right from the bottom up, for sooner or later he would inherit it from his father.

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his father and suggested tha Mr. Hong was old enough to settle down. She persuaded him to send their son back to China to marry. In fact, she had already betrothed him to a young maiden from a neighboring village. Shortly after that, Mr. Hong returned to his home in China.

Two months after his return to his home, he was married. The matrimonial celebration lasted ten days and many guests were invited. Every day banquets were given and all kinds of things were planned for entertaining the guests. The wedding celebration contained one custom which was practiced by no other nationality with the exception of Japan. That custom was the teasing of the bride. No matter how embarrassing it might prove, the bride and the bridegroom could never show any signs of anger or indifference. If they did the guests would feel hurt or insulted, and that meant that the guests were not welcome. Of coure, the host always requested the guests to enjoy themselves by teasing the bride. The bride was teased by having to sing songs, compose poems, play with the bridegroom, drink, play games, and many other ridiculous and silly things. Why all this foolishness, one might ask? As a rule, brides are supposed to be bashful and modest and are always called blushing brides. Well, a bride must prove that she is a bashful and blushing bride who is modest. Kidnapping a bride from the bridegroom is one of the practices of the western people resembling somewhat the Chinese custom.

Six months after he was married, Mr. Hong returned to America with his wife. This time, he was given full charge of his father's business. He kept at this for nearly a year. Business prospered and the store was enlarged. Consequently, more employees were hired. He worked very hard. The store was opened early in the morning and closed at nine in the evening. Such long hours were to accommodate their customers who were mostly farmers in the neighboring vicinity. This store was located in a town which had a population of 123,000.

Then came a happy event of his life, a boy was born to his wife. In the old days the Chinese people always preferred boys as first born. This idea was characteristic of the Asiatic nations. He went to San Francisco Chinatown to celebrate. There he invited all his friends and relatives to banquets. At the banquets, red eggs (dyed with red paper) were passed around. A banquet dinner in honor of the birth of a child always has red eggs as symbols of good luck and fruitfulness. This celebration cost him and his father about $600. A Chinese banquet is always served at a round table for ten persons. The cost of the banquets depends on how much one wants to spend on each table. Banquet dinner is always ordered by the table and costs from five dollars up to thirty-five dollars. The higher the price goes, the more courses are offered. From six to nineteen couses are included and this does not include

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10 other side dishes such as relishes, appetizers and desserts. After the celebrations, Mr. Hong and his family returned to their country home.

He managed the dry goods business efficiently. Business was on the upward trend, and then came the world's catastrophe in 1917. The United States enetered the war in April. Mr. Hong was not drafted for service on account of ill health and consequently was stationed at the military hospital until the armistice was signed. After the war, Mr. Hong returned to his business. Not very long after his return to his old business, his father's store was completely burned down. It was learned later that some one who ran the same sort of business became jealous of Mr. Hong's business. This competitor of Mr. Hongs hired some rowdies to set fire to his business. The fire inspector could not determine the cause of the fire. Mr. Hong lost all his belongings in this fire. In fact, the store's fire insurance had expired two days before the tragedy. It was rather difficult to get along without income of any sort, so Mr. Hong moved his family to San Francisco Chinatown.

He then went to work on a potato plantation or farm in which his father had a 75% interest. This farm was located near the foot of a mountain, and nearby there was plenty of wild animals, especially coyotes. Onelate afternoon, Mr. Hong rode on one of his old horses to town for mail. Just as he

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was within fifty feet from the foot of the mountain he saw some coyotes running towards and heading for the farm. He raised his rifle and was about to sheot them down, for they destroyed many domestic animals and poultry. Suddenly he heard someone shout behind him, "Don't shoot them down. If you do, you will find a pack of these coyotes which run in a pack of thousands. They will attack you and eat you up, so leave them alone." It was too late for he already shot down two of them. He ran for his house on the farm, as fast as he could. No sooner has he entered his house than a great pack of coyotes was stampeding through the five hundred acres of farm land. Fortunately there was nothing in their path, for all domestic animals and poultry were locked up in the barn. He certainly hadone narrow escape from being eaten up by a pack of coyotes. Mr. Hong worked on the farm as an overseer or superintendant. He kept at it for two years and then he took his family back to China. He returned to California in 1928 leaving his family behind. This time he he bought a small hotel and had it ever since. The business ran smoothly, and he made enough money to buy two houses. He bought one house in the town in which he owned the hotel, and also bought one in the village in China for his own family.

Mr. Hong is a father of one boy and two girls. The boy

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Mr. Hong is a father of one boy and two girls. The boy

is a mechanical engineer and the two girls are music teachers in China. Mr. Hong advises hard work for anyone who wishes to be successful. One must be conscientious, honest and punctual in whatever one undertakes. He does not approve of intermarriage between Chinese and persons of the Caucasian race. He loves America, but he does not like the existing racial prejudices towards the Chinese. In spite of this, he admires the American ideals and customs which are conventional.

Q. was born in China in 1881, one of a family of five children whose parents owned several mus of well-worked soil. This land produced not only food for the family, but a surplus which was sold as well. Full production was essential to the life of the family, and the children, as well as the parents, spent most of their time in the fields. The only break in the year occurred during the New Year festivals, which lasted about a week. The rest of the year was spent in hard work.

When Q. was ten years old he was doing the work of a man. When the crops were ready he would sleep in the fields to protect them from the bandits who roamed the fields and made their living from stealing food. These robbers would seldom attack anyone, and when finding fields guarded would usually go elsewhere. Q.'s job was to make as much noise as possible when a band of these robbers approached, and he often awakened his family half-a-dozen a night during the harvest season.

When the crops were all in, Q. and his father would load the surplus on a small wagon which they would pull to town, for they had neither horses nor oxen. On arriving in town they would display their stock in the market-place, and then the bargaining would begin. No merchant ever set a reasonable price the first time, and the buyer, realizing this, always came prepared to bargain. There followed a regular din all day long in the market-place with merchants and buyers shouting at the tops of their voices, trying to reach an understanding.

When Q. was seventeen years old he was married to the daughter of a neighbor, and his wife came to live with his family in order to help out with the work. A son and daughter had been born after three years, and the house they lived in, which had always been crowded, was now impossibly small. An addition consisting of two rooms was built, and these were used by Q., his wife and children.

In Q.'s twenty-fifth year his father died, and he became sole ruler of the poor estate. That very year there was much misfortune, for the rain was light and the crops failed; in addition, there was not enough food to go around.

Q. then went to town to obtain a job, but most all the businesses had been hurt by the adverse weather conditions. He continued his quest until he reached a port. Here he was approached by an agent who asked him to sign a contract to go to Vancouver, British Columbia, where he would be given work. He signed immediately, for he had understood only that there was a job, and was taken to a ship where several hundred of his countrymen were waiting already. The journey proved to be a nightmare.

Those who survived the trip arrived in Vancouver half dead, but were immediately put to work in the mines. They worked fourteen hours a day, and were mistreated by the overseers. After seventeen months Q. escaped from the place and roamed the country for several months. At length he found himself in Seattle, without knowing just how he got there. He met some of his

countrymen who took him in and nursed him back to health. After several weeks of idleness he joined a fishing schooner which made several trips during the year between coastal ports.

After a year at this kind of work he had filled out and had gained his strength back. On the next trip, when the boat touched San Francisco, he deserted it and went to some look up some of his relatives there.

They took him in and found a job for him at Fisherman's Wharf. Here he joined a ship that went out for a catch before dawn and returned later to dispose of the fish at the dock. He is still doing this work, but has his own boat now, and has several men working for him. In all these years he has neither seen nor heard from his wife and children, and shows no real desire to go back to China. He makes a good living, enjoys his business, and expects to spend his remaining days in San Francisco.

Mr. Lum, the second son of a poor fisherman, was born in a very small interior village in Canton, China in 1860. When he was an infant he ~~had not~~ much parental attention. His father left the house every morning at sunrise to earn his livelihood by fishing. He had to be back in time for the market, then he went home after sunset. Naturally he was not able to spend much time with his children. As for his mother, the family was so poor that she had to do a great deal of work out in the open. She attended to the same old routine every day. She dried all the fish that her husband caught which could not be sold and preserved them. She also shelled shrimps and dried them. She packed these dried fish and shrimps into rattan baskets and carried them to market. She suspended the baskets on both ends of a pole from her shoulder. It was quite a burden. At night his mother taught him how to read a little. As a rule, Chinese are very fond of boys. His parents were no exception to the rule. The trouble was that neither his father nor his mother had time to give him the necessary care. He was allowed to romp about the home. As a baby and youngster, Mr. Lum had his meals very irregularly. The family lived on what money they made by selling sea foods, and just got by without starving.

When Mr. Lum was eight years old, fate took a hand in his father's destiny. A small fish market hired his father to work for them for two dollars a month pay. They paid him this amount because he was familiar with everything about fish. Mr. Lum's father was very happy when he was paid two dollars a month as wages, for in those by-gone days in China wages were very low and he considered himself lucky. Beside this small income, the mother sold sea foods at the market. Mr. Lum's father kept his fish market job for more than two years. During this period he saved up a little money. So he sent Mr. Lum to school. He was indeed very glad to have his father send him to school. His brother also went to school with him. He studied until he was fourteen years old. Then he left school and helped support his family by working in the village market. He worked until he was about sixteen years old. Then one day by chance, he heard from a cousin of his that in America one could find many opportunities. Such a statement fired his imagination, but he kept this to himself for several months.

Finally he got enough courage to talk to his father about this matter. He told him what he had heard about the wonderful opportunities in America. He claimed that he was old enough to be able to go out into the world to earn his own livelihood. Mr. Lum also told his parents that he wished

to go to America to find his fortune. He knew very well that his father had not enough money to buy him a passage on any type or class of boat. On the other hand, his parents knew very well that he was quite eager to take that trip across the Pacific Ocean. They knew that they had no money on hand, so a loan of three hundred dollars was made on their four acres of farm lands which were handed down to them by their great great grandfather.

In 1876, Mr. Lum's father bought him a passage on a schooner bound for California. Before he started on his ocean journey, his mother went to the village shrine to pray for her son's safety across the dangerous sea. She made sacrificial offers before the God of the Seven Seas, and asked Him to look after her son during his trip across the ocean. Ocean trips in those days were usually dangerous and full of untold happenings. After all these religious preliminaries, Mr. Lum went aboard the schooner and started on the trip without any relatives to accompany him.

Half way across the ocean his ship ran across a whale of tremendous size. A panic broke out among the passengers. All the Chinese aboard this ship were practically scared to death. Because of their superstitious natures, they threw all sorts of edibles into the water. The purpose of this was to entice the whale to eat all these things in order that it

would not pay any attention to the ship. Curiously enough, after the edibles were thrown into the water, the whale cleared away from the boat. As soon as the mammal was out of sight, the Chinese passengers immediately burned their religious sacrificial offers (which were represented by some sorts of paper made into different shapes). That was their way of thanking the God of the Seven Seas for having saved their lives. The ship encountered many destructive winds before it finally arrived in California, and it took Mr. Lum about five months to reach his destination.

He landed in San Francisco in September, 1876. As soon as he arrived there he went immediately to the Chinese section of the City. At that time there was no such thing as Chinatown as we know it today, and the Chinese lived on the outskirts of the city. Mr. Lum inquired at every Chinese house with the purpose of finding employment. During the first week he failed to find anything, and he was compelled to sell his queue band in order to have some money for food. He did not have to pay rent because he was living at a friend's house. The amount of money he got for his queue band lasted only four days. The queue band is a silk thread of from fifteen to thirty-six inches long, and about an eighth of an inch thick. It was used to tie the end of the queue or to tie the whole thing around the crown of the head when

one is working in order to get the queue out of the way. The queue bands were worth about three or five dollars. Of course, they are no longer used today.

At the end of his first week in San Francisco, Mr. Lum found employment in a Chinese grocery store as a cook. He received fifteen dollars a month for his work. Such a wage was considered fair in those old days and he stayed at this job for three years. Then he obtained better pay as a cook in a Chinese laundry, but he had to work fourteen hours a day. Each week he was allowed a half day off to attend school where he studied English. This time he worked about four years and saved up about eight hundred dollars.

In 1884 he took a trip back to China to see his parents. The first thing he did when he arrived home was to settle debts for his father. He wasn't home more than two weeks when his parents insisted that he should marry, for he was twenty-four years old. So they picked out a girl for him and the wedding took place very soon. Then the wedding celebration lasted only three days. He remained in the village for a year and three months. Three months after the birth of his first boy, he returned to America and landed in San Francisco in 1887. It took him three weeks before he could find employment in a Chinese grocery store as a salesman. He worked here for seven years, after which he left

the position and opened a grocery business of his own. He hired a boy to help him.

Again in 1894 he took a business trip back to China. He turned the business over to his cousin during his absence. He stayed with his own family for a year and a half. When he was about to return to America, a girl was born to his wife. He spent just enough time for the celebration of the birth of his second child, and returned to his business in San Francisco. From then on his business prospered rapidly. Then he opened up other lines of business and put his first cousin in complete charge. Within six years, these two business establishments made ten thousand dollars clear profit for him. With some of this money he bought a small importing business in Hong Kong and placed his brother in charge of it. Then in 1900 he returned to China and brought his own family to America to live with him. All his businesses again prospered tremendously and in 1916 he bought 574 acres of wheat farming lands. Inside of two years he made $40,000. After the world war he lost about $15,000 on his other businesses.

From 1920 on he began to speculate in stocks. Within eight years he made $85,000 from the stock market, but he was caught in the 1929 stock crash without any warnings. In one month he lost about $55,000 and the loss of this fortune nearly drove him made. Finally he gave up speculation and

put the balance of whatever money he had left in the bank for saving.

Mr. Lum has one boy and one girl. His son is in charge of one of his large importing houses in China. The daughter married an owner of a large textile factory in Tientsin, China.

Mr. Lum advises anyone who wishes to be successful in any line of business or profession to be patient, conscientious, honest, willing, industrious and not afraid of hard work or long hours. These qualities in a person are the stepping stones to success. Mr. Lum likes America and her governmental system. He prefers the old-fashioned and conventional ideas of the 70's and the 90's of grandmothers' days. The present or modern ideas of the young folks are too fast for him to keep up with. There is entirely too much drinking, fast life and killing. One thing that he doesn't like in America is the signing of contracts or notes. One has to put everything down in black and white. In China, the words or verbal agreements are always binding, but in America, even the written agreements are not binding enough. People often try to find loop holes to get away from their obligations, he says.

Mr. Foo, the oldest son of a small village fruit dealer, was born in China in 1860. His father made just enough money to keep his family from starvation. In spite of the fact, they got along contentedly, for Mr. Foo's father claimed that money was not everything. There was excellent health in the family, a roof over their heads, and two meals a day to bring happiness.

When Mr. Foo was hardly four years old, his father passed away. He died of old age, at 92. Even the loss of his father did not leave the family penniless. Before he passed away, he bought 25 acres of land which were suitable for farming. Besides, he had saved up a little time in attending to the farm and her children. She hired two young men to do the farming for her. They were paid $3.00 ~~each~~, a month for their labors.

Such produce as rice, mustard greens, and other Chinese vegetables from their farm was sold at the village markets. They also had a few domestic animals andpoultry for their own use. By the time Mr. Foo was seven years old, his mother sent him to the regular village school, like all other boys in the village. In the beggining he was very slow in learning his lessons.

He did not progress in his studies. He learned Chinese

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He did not progress in his studies. He learned Chinese

readers, arithmetic, the use of the abacus, and how to write compositions. He remained in this school until he was fourteen years of age. After this he enetered the secondary school in the county seat and here he spent two year of study in advanced work, including the subjects on economics, and farm managing. When he was seventeen years old, his mother took him out of school and had him help out with the farming business because he was the oldest son in the family. His two younger brothers were sent to school in his place.

When Mr. Foo was 18 years old, some relatives of his who just returned from America said that it was the land of opportunities. That news seemed to inspire him a great deal, so one night he talked to his mother about what he had heard about America. He confided in her about his ambition and wishes. She at first chided him, but she finally was persuaded that America was a good place to make one's fortunes. She realized that her family was not rich nor were they living comfortably, so she agreed with Mr. Foo about America.

Then in 1880, Mr. Foo was given $200.00 to buy a passage on the boat bound for America. In the spring of that year he bought a passage on a schooner for America. Before he started on his journey, his mother went to the village shrine and prayed for her son. She begged the God of the Seven Seas to look after her son after during his trip across the ocean.

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that America was a good place to make one's fortune. She realized that her family was not rich nor were they living comfortably, so she agreed with Mr. Lee about America.

Then in 1890, Mr. Lee was given 400.00 to buy a pass on the boat bound for America. In the spring of that year he bought a passage on a [illegible] for America. Before he started on his journey, his father went to the village church and prayed for her son. She prayed the God of the seven seas to look after her son while he was making his trip across the ocean.

Two days after his mother's religious preliminaries he started for the port at Hong Kong. From here he went aboard one of those 19th century schooners, and started foo California. His journey across the Pacific Ocean was quite a pleasant one. There were neither storms nor typhoons, for it was summer time when the ship passed the midocean and the water was peaceful and calm. The only unpleasant thing about the journey was that Mr. Foo became seasick for three days.

He arrived in California in the middle of July and landed in San Francisco. There he was met by a first cousin of his father's. He rode from the pier on one of those old buckboards to the Chinese section of the city. Then they had to cross an improvised bridge, made by Chinese who were compelled to use sucm means for crossing the other side of the street [or town.] At that time, the water from the San Francisco Bay flowed into Grant Avenue (known as Dupont St. to the Chinese people) at the foot of Sacramento Street, which started from Grant Avenue. Thus the first bridge in California was built in San Francisco by the Chinese in Chinatown.

Mr. Foo lived in a wooden shack or wooden frame building with his cousin. His cousin opened a small Chinese and American Grocery store, and Mr. Foo worked around the store without any compensation, but he did receive free room and board, and a little spending money.

[illegible] sixteenth century adventure, and a marked for California.

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He spent one hour each Sunday at a Church or Sunday school for Chinese, to learn his English lessons. During the week days he learned his English by waiting on American customers of the store. Two months after his apprenticeship he was given $15 a month for his work. He worked here until he was 26. Then he took a trip home to see his mother and brothers. Not very long after his return to his ancestral village, his mother reminded him that he had been betrothed to a young lady before he left for America. Now that he was home he must fulfill his obligations to the other contracting party.

He was married in the village, one month after his return from America. His wedding celebration lasted four days, and during the festival, foods and liquors were served to those friends and relatives whom he invited. When the happy event was over, he remained in the village for nearly a year and a half. Just before he started to California a baby boy was born to his wife, and Mr. Foo was very happy. This time he could not very well have a big celebration even though his first born was a boy, because his budget was rather limited. So he invited his immediate relatives nly to a banquet. After this second happy event, he really started back to America. Mr. Foo left Hong Kong in 1888.

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He arrived back in San Francisco in the fall of that [illegible]. Upon h a arrival, he immediately sou ht employment, but

none could be found. He spent two weeks going from place to place, and it happened one day that he met an old friend and schoolmate of his. Since they were talking about employment, Mr. Foo told him that he had not yet found any connection. His friend told him that an American friend of his father's needed a Chinese to do some work around the orchards. One must understand the art of grafting thoroughly, but Mr. Foo said that he would take a chance at this job since there was no harm in trying. Thence, his friend introduced him to his father's American friend, and Mr. Foo's friend and his employer were surprised to learn that Mr. Foo was such an expert at this type of work. His employer raised his wage to $75.00 a month, and by so doing he was assured of keeping a valuable man from his competitors. Mr. Foo was a great help to his employer's flower business, and remained at this job for six years.

Again, in 1894 he took another trip back to China to see his own family and his mother. He stayed at home for three years. At the end of that period in China, a baby girl was born to his wife. This time he could afford to celebrate the happy event. This celebration cost him nine hundred dollars.

Right after that he returned to America in 1897. Upon his arrival in San Francisco, he and some of his cousins formed a company for buying orchards. He was to take charge of all works

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on the flowers and fruit. In other words, he was to do all the grafting, for the purpose of making new flowers and fruits. This orchard was sold to a large American florist and the transaction netted Mr. Foo alone, $3,000. Then he started another company, for selling seeds and bulbs of different variety of fruits and flowers. In 1900 he took another business trip to China. This time he imported many types of Chinese fruits and flowers which were to be tranplated in California.

While he was at home he built a new house and also bought 15 acres of fertile land. Flowers and fruits from California were transplanted on them. Soon, these lands attracted many visitors when the flowers were in blossom.

In 1904 he took another trip back to China on business. This time he made plans to have all sorts of Chinese vegetable seeds and bulbs imported to California. He remained at home for three years until he finished his business. In 1906 another son was born to his wife and this time he invited all his friends, relatives, and neighbors to banquets and dinners in a celebration lasting ten days.

Mr. Foo returned to California in 1908. He brought with him many Chinese vegetable seeds and bulbs, and distributed them to Chinese truck farmers throughout California.

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In 1910, Mr. Foo and a few of his wealthy friends, including his first American employer, formed a partnership.

They bought 1500 acres of land, and wheat and potatoes were planted. Within the period of twenty years, they made about $1,200,000 net profit, with each partner receiving about $150,-000 for his share. They also made money on other lines of business. Mr. foo's former employer's son was the new partner and technical advisor for the business.

Mr. Foo, himself lost about $17,000 on other potato farms. All that he saved up was #200,000 in cash, real estates, and business interests. He very seldom speculated but for one exception: he always speculated on railroad stocks and that was his only weakness.

Mr. Foo is a father of two boys and a girl. His oldest son, a graduate of University of Lyons, France, is an importer who owns one of the largest importing concerns in China. His second son, a Harvard graduate, owns one of the largest Chinese American Cafes in Shanghai and China. It is one of the most modern and similar to those large night clubs in New York with its patrons mostly wealthy and official people. His daughter, a graduate of University of Berlin, is a well known woman doctor in China whose husband is also a well known surgeon ~~in China~~.

Mr. Foo himself is a nautralized citizen. Chinese naturalized citizens are rare, especially in America. In fact they are not permitted by laws. However, his citizenship

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Mr. Foo himself is a naturalized citizen. Chinese naturalized citizens are rare, especially in America. In fact they are not permitted by laws. However, his citizenship

(American) was given to him before the Chinese Immigration Act of 1880. He is rather reluctant in giving advice unless he is persuaded to do so. He thinks that anyone who wishes to be successful in any undertaking, must be honest, frugal (not stingy nor niggardly) punctual, conscientious, and hard work-in (pays no attention to short or long working hours). He suggests this motto for any young folk to follow: LABOR OMNIA VINCIT.

Mr. Foo likes the customs and ideas of the 80's and the 90's. He doesn't believe in divorde. He condemns trial marriage. He likes to mix all the good American and Chinese customs and cast away the bad ones. He thinks the average American is broadminded. He abhors union men and fraternal orders who antagonize against the Chinese people.

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Mr. Foo likes the customs and ideas of the 80's and the [illegible]. [illegible] riage. He likes to mix all the good American and Chinese customs and cast away the bad ones. He thinks the average American is broadminded. He ridicules union men and fraternal orders who antagonize against the Chinese people.

Mr. Teen, the second son of a village school teacher was born in Nevada in 1883. His parents took him back to China when he was hardly six months old. As an infant of three, he very seldom saw his father more than once a day. His father's work occupied most of his time, for in those old days a school teacher had to slave from twelve to sixteen hours a day if he expected to earn a decent livelihood. The village schools started at an hour or so after sunrise and closed about a half hour after sunset. The burning up of incense sticks determined the time immediately after sunset. Although he was his own boss, had to comply with the wishes of his charges' parents. One could not be to independent, for there were many competitors even in those days.

When he was five years old, Mr. Teen followed his father to work every afternoon. While his father was occupied with his work every afternoon, he roamed around the class room (for the school was a large class room) for the purpose of amusing himself, if there was anything to amuse him at all. Here, he learned to say things from what he heard the students say. He often repeated word for (meaningless to him) word after them. This atmosphere and environment stirred his curiosity as to what those boys were doing when they shouted out loud (reciting their lessons). To his little mind all these going-

[illegible] the second son of a village school teacher was [illegible] in Japan. His parents [illegible] back to China [illegible] barely six months old. As an infant or three, he [illegible] occupied most of his time, for in those old days a school [illegible] teacher had to slave from twelve to sixteen hours a day if he [illegible] hoped to earn a decent livelihood. The village schools [illegible] after sunset. The burning up of incense sticks diminished [illegible] the time immediately after sunset. Although he was his own [illegible] boss, had to comply with the wishes of his elders' parents. [illegible] He could not be to independent, for there were many compel- [illegible] ters even in those days.

When he was five years old, Mr. Lien followed his father [illegible] to work every afternoon. While his father was occupied with [illegible] his work every afternoon, he roamed around the class room (for [illegible] the school was a large close room) for the purpose of amusing [illegible] himself; if there was anything to amuse him at [illegible]. More, he [illegible] learned by any things from work he heard the elements say. [illegible] he often repeated word for (meaningless to him) over after [illegible]. This atmosphere and environment suited his [illegible] as to most those boys were doing when they shouted out loud (reciting their lessons). To his little mind all were doing-

ons seemed rather puzzling. After he had been going to the school with his father for a year he began to understand that those boys whom he saw were trying to learn their lessons. Then he told his father that he wanted to study and to learn like the big boys. This did not surprise his father at all, for he expected this to happen when he took him to school every day.

So. Mr. Teen began his education at six years old under the tutelage of his own father. He learned rapidly and surpassed other boys of his own age. He was taught the ten elementary readers, the philosophy of Confucius and his followers, the thousand characters (words) reader (contains 1000 words which has no two words alike), syntax, letter composition, filial ethics, arithmetic, and other affiliated subjects. He remained in his father school until he was thirteen years old.

Then his father sent him to a secondary school in the township about three miles away. He had to get up early every morning in order to be to school on time. At this school he was taught elementary political science, economics, ethics, rhetoric and other required subjects. He passed every subject with the highest grades in the whole school. He studied here until he was eighteen years old. Then after that he entered a small Chinese college. Here he majored in advanced Chinese rhetoric and other affiliated subjects. Because of his excel-

lent scholarship he was recommende by his college board committee to the Provincial Government for competitive examination (the modern American Civil Service examinations system was derived from the Chinese competitive examinations in the aixteenth and seventeenth century.)

In 1903 Mr. Teen received some money from his father for transportation expenses to Canton City where the competitive examination was held. Under the Manchu Dynasty, official affairs had to be carried out in formal manner, so Mr. Teen bought himself some elaborate costumes or gowns suitable for this important event. All competitors ar applicants for examination had to go through many ceremonies before they ever entered the examination hall. The examination hall itself was about the size of our Civic Auditorium. The hall was subdivided into several hundred booths three times the size of our modern telephone boots. Everyone who was taking the examination was kept there for a certain length of time. These examinations sometimes lasted from nine to twelve days. The arrangement of the examination booths resembled that of honeycombs. Booths were so arranged that there were always four empty booths surrounding the one that was to be occupied. After many tiresome and anxious days, Mr. Teen passed his competitve examination with very high honors. This honor was awarded with a title, "H'orn L'um", which is higher than the Master of Arts degree and lower than the Doctor of Philosophy degree.

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After his success he went home. Upon his arrival at home, the news was immediately spread into the neighbor hood districts by his friends and relatives without his knowledge of it. Then a great celebration took place and lasted 21 days. This did not cost his family a single sent. These expendes were donated by his village and neighboring ones. A man who had obtained such an honor (in those days it meant a great deal) was always being admired and respected. Such honor always had an official position attached to it. As a matter of fact, Mr. Teen was the first man in his family, village, or district who had brought such an honor to his family and district. Everyone offered daughters to Mr. Teen, for it was great honor to have such a son-in-law. He finally selected the daughter of a school teacher for a wife.

Six months after his success he was called to his duty as a small justice of the peace in a township, and keptthis position for eighteen months, Somehow or other, Mr. Teen found that politics did not agree with his own ideas, so he handed in his resignation. Not very long after that a paternal cousin of his returned from California. He talked to him and asked many questions about America. He was told of many opportunities of earning a livelihood as a private citizen.

In 1907, Mr. Teen and his own immediate family came to

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[illegible] abduction took place and I moved at dawn. This [illegible]

[illegible]

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In 1907, Mr. Ilen and his two immediate family came to

San Francisco. He arrived there in mid-summer; his paternal uncle met them at the pier. Upon his arrival, the economic condition in San Francisco was not very favorable, because it had just been rhabilitated from its catastrophe of a year before. Instead of wasting time Mr. Teen opened up a Chinese school of his own. At the beginning he had twenty-five pupils, then at the end of his second year of teaching he had eighty pupils. In 1910, the business condition of San Francisco was back to normal.

H e wanted to give up teaching for some other kind of opportunit , but he had not made any decision as to the kind of trade desired. In August, 1910, a friend of his who was running a small restaurant wanted to enlarge his business. In fact, he wanted to change his kind of trade and cater to the American public as well as the Chinese. At the time, there were not many such restaurants. Mr. Teen, with his keen foresight, immediately offered himself to his friend as a partner. Besides, he was willing to advance the necessary money to carry out the proposition. Mr. Teen's friend accepted this offer, and thus, two months afterwards they started their new business. Their business gradually increased by leaps and bounds, and one year after their new partnership the restauant was again enlarged.

Then, in 1915, Mr. Teen leased another building next to their restauant as an annex. They completed their business program just before the Panama Exposition was opened. The enlargement of the restaurant was just in time for the increase of business resulting from the incoming tourists to San Francisco. Now the business occupies two whole buildings, and although the depression has decreased the business tremendously it has not been enoughto ruin it.

During his venture in business, Mr. Teen and his family have taken five trips back to China. During the third trip in 1924, he left his three sons and daughter to study at private schools there.

In 1925, he began to be interested in stock speculation, though at first he did not understand much about it. By chance, an American friend of his explained thoroughly stock speculation to him and persuaded him to try some stocks. He also encouraged him to spend more money on them, and this was t e cause of his loss of a small fortune. H e made $35,000 inside of nine years in his stock gamblings. Then came the historic and disastrous event of 1929. He was caught in this crash and it cost him about $49,000. After that he stopped speculating for while, but in 1934 he went back to it again until he made about $10,000. His wife then took all of his money away from him so that he would not be able to

[illegible]

[illegible]

[illegible]

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[illegible]

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play the stock market again. Mr. Teen thinks that no young men should speculate unless they have a fortune stored away and would not miss it if they happened to lose it. His sad experience was enough to qualify him in giving advice to people about not speculating.

America is his land of birth. He likes its liberal ideas, but not its modernistic thoughts or practices. H e despises the existing racial discrimination against the Chinese people. He maintains this is the only fault America has -- Racial Prejudice -- especially towards Chinese. He adheres to the religious belief that we are all brothers under the skin. Are not the Americans Christians of the Christian Nation brothers under the skin of the early civilized Chinese - the so-called "heathens" [(as they were called by the Christians)?]

In the year 1898 a daughter was born to a peasant family in China. When she was several years old, her grandfather rented a hundred mus of land outside the village on which the entire family worked most of the day and much of the night; during the harvest seasons a group of people were hired to work for them, and many of these laborers worked permanently for them. All of this land her grandfather rented from the richest landowner in Chung Shan District.

A short time later her grandfather died and the entire family looked to the father for leadership. But because of the poor health of her father,, half of the land was returned to the landlord; the family resources steadily failed. Her younger sister died.

At the age of ten she started to work in the kitchen with her mother. Later, she helped her mother by taking complete charge of cooking during the period of sowing and harvesting.

When she was sixteen she married a man who had once worked in her father's fields and who lived just a few miles from her home. This marriage had been arranged by a relative, and cost the groom five or six hundred dollars. Two years later a daughter was born to her, who, to this day, remains in China.

The young husband was now working in Canton, and saw very little of his wife and daughter. He made only fifteen dollars monthly for as many hours daily. The young wife did weaving at home in order to keep the family in food and clothing. Her hus-

band owned no property, and their house was rented from a neighbor for sixty cents a month.

In 1920 her husband had an opportunity to come to this country, and through great effort borrowed three thousand dollars for the trip to America. This loan was to be repaid at eight percent interest yearly. Fortunately, her husband arrived safely and had no trouble with the immigration authorities.

The young wife was very fortunate. Her husband sent her four or five hundred dollars every year from the United States, and this kept the family in a comfortable condition. She could neither read nor write, and had to pay neighbors a small fee to have them read and answer his letters. From this she learned the importance of educating her children.

In 1923 she left her daughter to come to this country. All of the funds were arranged by her husband, and she did not remember just how much the expenses were.

Her husband was first a farmer, then the owner of a small grocery store in Chinatown. He had saved a good bit of money, and was well prepared for the two sons she bore him the first two years she was in this country. He put aside money for their education.

In 1927 the Tong War broke out in Chinatown. The Hop Sing Association was fighting against the Sue Sing Tong. Both of these organizations were very powerful. Her husband was a member of the Hop Sing group, which he joined for protection. A short time later he was found dead, the store closed, and the poor widow

took a job in a cannery, and later in a shrimp shop.

During the depression the entire family suffered from starvation. Her sons were young and she made very little at the various places she worked. She has managed through the years, however, to keep alive. Her golden dream of America has disappeared.

Wu was born in Canton in 1883, the son of a merchant who enjoyed a small but steady income. When he was five years old Wu entered school where he learned several Chinese dialects but no English.

After graduation from grammar school he became a student of languages, and by the age of fourteen he was able to speak and write five different languages. When he was fourteen he left China and went to Honolulu, where he entered Iolani College, an Episcopal school. He was graduated with honors and ordained a priest. The following six years he taught and studied simultaneously in the Episcopal Theological Seminary at Honolulu.

In 1909 he sailed from Honolulu as a first class passenger on the S.S.Alameda. His fare had been arranged by the bishop of the College of the Pacific, Bishop William Ford Nichols. Immediately following his graduation from this school in 1912 he was re-ordained by Bishop Nichols.

While the Reverand Wu played no part in the forming of the Chinese Chamber of Commerce he did play a very important part in building up San Francisco's Chinatown with his counsel and advice to the younger Chinese elements entering the business world, and likewise preparing them for the type of education for which they seemed best suited.

Shortly after Rev. Wu was re-ordained he moved to San Francisco and into the heart of Chinatown. Here he started a school with two pupils, both of whom were more than fifty

years old, but really anxious to learn English. In 1913 he started a school in Oakland, but with six students this time. Through the years the schools grew into sizeable, and reputable, institutions, thanks to the untiring Reverand Wu.

Aside from his church work the Reverand teaches day and night classes in English and Chinese in San Francisco and Oakland. Some of his former pupils assist him in teaching at the schools.

Reverand Wu was once asked whether he would rather be the poor priest that he is here in America ,or a wealthy Mandarin in China. His answer was very prompt: he was far happier here in his present capacity then he ever could be in China, even if he were the wealthiest Mandarin in the entire land.

For many years he acted as an interpreter for his people in connection with immigration affairs and in the courts. He did this in addition to his many other duties at the time, and made it known that he was always "on call."

The Chinese people, he says, are taking more interest not only in the affairs of the Chinese settlement, but in all things which pertain to the betterment of San Francisco, the state, and the entire nation.

Relative to the salvation of China and its coming out of the present chaos, the Reverand Wu feels that there is but one solution: one tongue and one religion. He believes

that a universal language will play the most important part in bringing about universal Christianity. He believes that those who believe in Taoism will become Christians sooner than those who believe in Buddhism.

HISTORY OF TSO TIN TAAM, MINISTER

Tso Tin Taam did not appear to be an unusual man as he sat comfortably in his study at the Congregational Church in the heart of the Los Angeles Chinese district. However, the facts he disclosed about his life make a story in which there is an element of greatness.

Tso Tin was born in Canton, China in 1905 to more luxury than the average Chinese. Perhaps that is the reason why an interviewer would not expect to find in him an unusual character even though he did graduate from a university and receive a master's degree. However, Tso Tin gave up his luxury to follow a conviction -- a belief in the philosophy of Jesus Christ. He had sufficient character to defy his wealthy parents and to give up all the advantages they had to offer in a material way. After attending a Christian school in Hong Kong where his intention was merely to learn English, he decided to give up worldly ambitions and become a minister. To do this he had to contend with resentment at home. His father, a successful business man, had looked forward to having his son as an associate and, above all, the elder Taam resented Christian belief in his family.

However, there was no stopping young Taam. He left home and went to Hong Kong, where he worked until he had accumulated enough money to book passage to America. In San Francisco, there was more work until he had saved enough to attend school. His

father, believing that Tso Tin would certainly come to his senses, helped the young man through his university period. After he received his degree the boy still insisted on becoming a minister and was cut off entirely from the family fortune. This, however, did not daunt the aspiring minister. He had sufficient knowledge of English to take active part in church work and by assisting on various religious projects was able to pay his way through the Pacific School of Religion. After his graduation he took up his post as minister at the Chinese Congregational Church.

With all his Christian training and his proximity to American life through long contact, Tso Tin is still essentially Chinese in all that he does. While his religious sincerity is unquestioned, his conversations make it clear that his heart is always in China, where a happy boyhood in Canton left a lasting impression. Indeed, he looks forward to the time when he will be transferred as a missionary to China, where he can feel at home.

He has definite theories regarding the manner in which the Christian religion should be spread in China. He is positive that most of the sects are old-fashioned in their respective ways. His belief is so broad in a Christian sense that it does not take cognizance, to the ire of his colleagues, of the old fire and brimstone hell or the blissful hea-

ven of the fundamentalists and he alludes to these beliefs as superstitions more tainted than the ancient teachings of his Chinese ancestors.

Tso Tin remembers his boyhood vividly. He recalls how he once took part in family worship in a temple built by his family. He whimsically tells of how he and his brothers and sisters offered food to his dead mother's spirit. They placed it at the shrine and after it had remained there for a while they took it away and had a feast themselves. He points out also that in arranging a menu for the offering, they made certain the foods pleased their own palates.

The young minister became wistful when asked to tell a Chinese folklore story. The tales he recounted were simple little moral lessons, told in a fairytale manner, but they brought memories to the mind of the narrator.

One was the story of the hunter who went to the forest to kill game for his family and was lucky enough to come across a small deer which he caught without the use of a weapon. So the hunter, rejoicing, placed the small deer in his van and started home for a feast. But, from the underbrush on the side of the road, all along the way, he heard the wail of the mother deer which had lost the offspring then in possession of the hunter. The woodsman, hearing the repeated wails of the mother deer, was so moved that he sat down by the roadside and began to consider

how sad he would be if someone should enter his home and make off with one of his children. He ponders the sadness of the parent fully and, at the cost of an empty stomach, releases the young animal to its mother.

Another tale has all the quaintness of the wolf and the sheep story told American children. It concerns the cruel man who was abusive to his mother. Now this man went one day to the forest to chop wood. Before he left home he had beaten his mother and commanded her to bring him a good dinner to the scene of his work. He had been at his chopping for some time when he noticed a bird flitting about in a nearby bush, and upon closer examination noticed that she was perched on the edge of a nest. He edged closer to the bird's position and could see the tiny bills open to receive the food which the grown bird was feeding to her young. The mother bird flew off but from time to time returned to continue the feeding of the birdlings.

The industry of the mother bird impressed the cruel man, because it had taken her the greater part of the morning to find sufficient foods to appease the appetites of her little ones. After a final peek at the birds, he did not return to his chopping, but sat on a log pondering about the love his own mother must have had for him when he was a small babe as helpless as the young birds. Remorse overcame him when he realized how really cruel he had been to that dear mother, so he decided to make

amends by showing a double devotion and kindness to her from then on.

The noon hour, which had been appointed for the arrival of his mother with his lunch, was approaching and he began peering in the direction of her coming. Finally, a long way off, he spied her making her way slowly through the forest paths and his heart leaped with joy at the prospect of beginning his new life. He shouted to her in the distance and began running in her direction. The mother, seeing her son's approach and noting his wild shouting, mistook his kindly intent because of the distance between them and, feeling that he was about to set upon her again with blows, she turned and fled in the opposite direction.

The son ran all the faster to stop the fleeing woman, because he realized that his former cruelties were responsible for her flight from him. He was about to overtake her when he saw her trip and fall over a stone in her path. When he came upon her he noticed that her head had struck a boulder. Blood issued from the wound. He bent over her and found her lifeless. So it was too late for him to repent of his cruelties.

This story, Iso Tin explained, is well known by the children of his native district of China. It has been repeated again and again to them much as a bedtime story is told to American children, until finally the tale is memorized. The purpose of this story is to teach the children to respect their parents while

~~fig omitted by mistake~~

they may and not to chance the remorse which comes when it is too late. The first story about the deer is designed to teach the children kindness for animals.

Tso Tin is the father of two sons, both still in their infancy. His marriage took place in San Francisco shortly after he had finished his seminary training. His wife is a woman of his own race. It is obvious in their training that the children are being made indelibly aware of their Chinese lineage.

They have already been told, for example, that they represent the twenty-third generation of the House of Taam, and as they grow older they will continually be reminded of the honor of their family's position. So, despite their Christian training, the new generation of the Taams will bear out Chinese traditions and, possibly may return to the ancient customs which have endured so long in the history of their ancestors.

To all appearances, Tso Tin is as much an American as a New England gentleman farmer. His manner is attuned to his surroundings. However, he teaches his children to respect Chinese customs in the strictest sense of the word. They are not permitted to become enraged when provoked, but must suppress their anger in stocial fashion after the manner of the Chinese.

"Inwardly we may hate a person," the minister declared, "but the hated person will never be aware of our true feelings because we never forget to show a surface politeness."

This and many other little characteristics are hereditary with Chinese and their manner of living, so it appears that this custom will be observed by the Laams whether they live in Christian America or in pagan China, for the Laams are typical of their race.

This is the story of Katherine ~~Ann-Yun-Cheung~~. While it was not on her own initiative that Katherine ~~Cheung~~ came to America and settled in Los Angeles, it was the realization of a dream come true when her mother brought her here eight years ago.

Katherine had lived a childhood typical of the average Chinese, though perhaps a little more urban than many of her friends, who did not have the advantage of dwelling so close to the bustling life of Canton.

Katherine's father was a produce merchant in China, just as he was to become a merchant in America, and this necessitated living in the cramped quarters of a Chinese city flat. In Canton there are many such flats, long rows and crowded districts of them, all filled with the families of tradesfolk. They find it profitable and convenient to live near the scene of their commercial activities, and so it follows that Katherine's childhood is replete with city experiences. But in the spring and summer it was her privilege to go visiting at the home of her grandparents, who lived on a farm in the small village of Yin Ping, not far from Canton.

This village is the China which Katherine loves and sometimes dreams of, although her ambitions are modern and will perhaps force her to live in Canton if she ever returns to China.

A look at Yin Ping then is necessary to get an accurate picture of a part of Katherine's background, since most of her memory of childhood is influenced by her residence there. It is a memory of blazing China sunsets and far-flung, waving rise fields and not the din and confusion of Canton.

The population of Yin Ping is not more than 1,500. It is only a few hours journey from Canton and is a typical ~~of the average~~ Chinese village, its picturesqueness and inconveniences make it easy to understand why natives will migrate to other places, even though THEY always hold a dear memory of their home community.

Like most Chinese villages Yin Ping is surrounded by a stout wall to keep out marauders. Gates in the stone wall open to the principal roads which center at the village. After nightfall these gates are locked and barred to keep bandits and robbers from entering unawares, although this fear was not so great in this village as in some others in China.

Yin Ping has a central main street off of which run many lanes which in turn have other smaller and even more obscure thoroughfares leading into them. The market place of the village is in the middle of this main street and consists of numerous stalls, in which mostly farm products are sold. The women do most of their weaving and spinning in their homes, so there is little need for clothing stores.

In the home which Katherine visited there were many branches of the her family; uncles, aunts, great aunts, great uncles and other relatives. There was a genuine atmosphere for a community,

The house fronted on the main street of Lin Ping, at a distance from the smaller lanes where lived the poorer farmers. It was a one-story structure like all the neighboring homes. It had a blue tiled roof which slanted from a gable down to a curved edge. All of the houses had similar roofs, so fashioned to prevent the entrance of evil spirits, which "were known" to fly in straight lines; they were barred from entrance by these curved . There was a courtyard through which occupants passed to the street, by a doorway in the outer wall of the court. This gateway was kept locked at night to prevent the entrance of robbers .

The court was a community yerd and consisted of an open square with a well and a wash tub. The rooms of the different branches of the family opened on it. There was also a community kitchen for the poorer members of the family, but those of greater means had kitchen compartments of their own.

The bedrooms were small and dark, having only one or two high, grated windows, through which innumerable mosquitoes entered to molest the sleeper who did not take the proper precaution against these pests. The beds were wooden and the

sleepers's heads RESTED on wooden pillows. There was usually a wooden chair and table in each of the rooms. For protection against the mosquitoes there was a large net which, in the daytime, was suspended above the bed; it was lowered at night so that it PROTECTED the person in the bed.

Katherine's grandparents were able to provide a separate room for her, but there were branches of the family whcih did not enjoy such singular luxury. In some of the bedrooms of the home a number of children and their parents slept in cramped attitudes.

In the home there was also a community reception room in which hung the scrolls of the dead ancestors, who were worshipped reverently. And suspended above a small altar there were the commemorative tablets of the ancestors. These tablets are supposed to contain the spirits of the ancestors and incense and candles are lighted before them daily. The family, as a rule, ate in the kitchen, except on the occasion of a feast which was served in the community reception room.

Pigs, chickens, dogs and even buffaloes were kept indoors, and cats ran wild about the place, serving as scavengers. In this capacity the dogs were also useful, and the Chinese hav e contempt for such animals as pets because of their traditional use in their native country. The greatest insult one Chinese man can impose on another is to call him a dog.

While the buffalo cow yielded rich milk, it was not consumed because the animal was useful to the farmers only FOR PULLING plows. Likewise the mountain cow found its place in the community. Beef was seldim heard of in the home, for when it was served it was as tough as leather. This was due to the fact that a cow was not butchered until it had served out its usefulness as an animal of burden and consequently was very ancient when killed for food purposes. PORK and chicken were the chief meats of the village.

The village was composed of families whose fields surrounded it, the plots being small and laid out in definite proportions. The products raised were rice, sweetpotatoes, cabbage, bitter melon, peanuts and an occasional patch of spinach. It was IN ORDER TO SAVE GROUND SPACE that the people gathered into villages. THIS arrangement also had the further advantage of providing greater protection against bandits.

Early in the morning the farmers went out to their fields, but these workers were not limited to the men alone. Women went to work also, some of them taking their children with them, strapped to their backs if the offspring were too small to totter along by themselves. It was a common sight to see a very small child grubbing the dirt besides her or his mother, who dug, hoed and fertilized along with her husband.

The women of the richer families ~~in the house~~ gathered in the courtyard to wash their clothes by the well, while many of the poorer women who did not feel themselves entitled to such luxury went to neighboring ponds and worked besides many of their kind who lightened their work by gossip and idle banter. The clothes were rubbed with sand or beaten with wooden boards, soap being a luxury which was denied them. In some villages of China soap is even YET unheard of.

The village was ruled by an elder ~~who was the oldest member of the family whose various branches make up the village. This elder~~ WHO arbitrated at quarrels and saw that order was kept. He was revered as a patriarch and his word was law; ~~and~~ the village was looked upon as a well-organized and compact little unit of government.

There was seldom a murder or theft in Yin Ping, for the simple reason that theft was punishable by execution; ~~and~~ for murder, the slayer was compelled to make a money compensation to the family of the victim. This law emphasised the thriftiness of the Chinese for, with them, their purse came before their passions.

During drought, tenseness would descend upon Yin Ping, and quarrels would frequently result over such a small matter as a bucket of mud badly needed to preserve the life of plants. However, after the drought had finally done its work and the

fields were dead, the good humor or resignation settled again on the people.

The winters were cold on the few times Katherine visited her grandparents, and there was no way to heat the home during the long, rainy months when the air was not only damp but icy with its pentrating wetness. The only warmth was found in the kitchen during cooking time and this was very inadequate. The colder it became the more clothes the dwellers had to put on, until finally they looked like padded dolls, and the children seemed about as broad as they were long. These hardships WERE SOME OF the factors which drew the people so close together and LEFT such vivid impressions of the old life in the mind of those who WENT to foreign places.

The village, in which thehome community of KATHERINE'S FAMILY was situated, was no different from hundreds of other villages in CHINA, having ALSO its shrine just outside the city wall, beneath the shade of an old BANYAN tree. Here images of their favorite gods stand, seen through a haze of blue incense smoke which is kept burning to invoke rain and sun at the proper times for the benefits of the crops.

In Yin Ling the customs of bygone ages still prevailed, because China WAS so slow to change its ancient manner. Feast days were looked forward to with great interest and eagerness and little cakes were baked by the women days in advance

of the actual occasion. Such simple pleasures as balloon raising and kite flying were a great part of Katherine's childhood, for the feasts were occasions in her life. Likewise, all the simple Chinese folk enjoyed these events.

Of the feast days those which were observed in Yin Ling included the Feast of the Dead, the Harvest Feast, New Year's and the Dragon Boat Festival.

The Feast of the Dead usually occurred in the spring and was marked by the villagers having picnics over the graves of the deceased.

The Harvest Feast naturally came in the autumn when the moon was at its ~~largest~~ FULLEST, and was a time for great celebration before the winter set in.

During the New Year's feast, which lasted two weeks, the celebration was greater than on any other occasion. There were processions, theatrical performances and feasts. At this time also the women went home to visit their mothers, if they had married into villages other than their own. It was the traditional custom for the villagers to cancel debts at that time, although the practice was passing at the time of Katherine's childhood. Each one was supposed to have kindly thoughts towards his neighbors despite former quarrels, and although much gambling occurred during the feast period it was supposed to be conducted in the most peaceable manner.

The most colorful festival, however, was that of the Dragon Boat. It came from a legend surrounding an ancient emperor who had one of his chief ministers executed on the suspicion that he was conspiring against the throne. Later, however, the emperor discovered that he had ordered the death of a faithful and innocent man, and to make amends he instituted the colorful annual spectacle in memory of his victim. At this time boat races were held on the nearest river or lake. The prizes, THOUGH OF SMALL value, were rated as honors.

Such is the memory of Katherine's childhood in a typical Chinese village. Of her city life she recalls little except that she lived in a cramped city flat and went into city streets which were crowded and noisy from the activities of many merchants. And although her fondest recollection is of rural China, it is a distinctly modern factor which will perhaps take her back to her native land.

This factor, in reality, has to do with her migration to America, although her father had come to Los Angeles to enter into trade before she left China. It was a picture and story in a Chinese newspaper that first planted in the mind of Katherine the desire to roam. The picture was of several progressive girls of the new Chinese republic who had developed an interest in aviation. The caption to the picture told the story of the handicap the girls faced, because in that part of China

in which they lived, there was no place where they could learn to fly.

The thought of flying thrilled Katherine, and though she was only a schoolgirl at the time, she tucked a memory of the picture away in the back of her mind and let it rest until a later day. It may be this picture which will ultimately take Katherine back to China for the fruition of her childhood ambition. Her dream of learning to fly has already come true, but this is only a stepping stone to her final ambition of establishing in Canton a school of aeronautics for Chinese girls. Her progress in aviation has been so great that ~~last summer~~ ONCE she was able to enter ~~the Cleveland~~ A NATIONAL air race.

Even the young woman, ~~who is now 27~~, recalls conditions much different from those which she now finds in her American home, where she lives with her husband and her father and mother. Now she is a Christian, although she admits she seldom attends services. However, Katherine recalls how when she was a child she was awakened each morning to place her cup of tea beneath the family scrolls in honor of her ancestors. All such customs she has overridden in her process of becoming modern and capable, after the manner of American women. She looks upon the women of America as models of what she would have her Chinese sisters become.

~~The Chiang~~ KATHERINE'S household ~~at 740 East Twentieth Street~~ is Ameri-

can in its appearance. There are Chinese pictures and images; but that is to be expected in the homes of Chinese-born. However, alongside of these are the vatious trophies Katherine has won in aviation, and other tokens which make it obvious that she like living in America.

Katherine does not publicise her marriage because she feels it would, if generally known, interfere with her career as an aviatrix. Her new life, however, has not interfered with many Chinese practices which are practical and really convenient; and in the household Chinese is habitually spoken. The father still conducts a market, which earlier had enabled him to bring his family to America.

In Los Angeles Katherine went to the University of Southern California for a year. She had previously received education in English in the mission schools of Canton, and it was difficult for her to make a ready adjustment to her new environment. As a means of self-support she has taught piano playing to Chinese children, and from time to time renews this teaching.

In his small grocery store in San Francisco Ung reviewed his seventy-two years of life in stoical Chinese manner. Nothing has happened of any moment, he thinks, although he has been back to the land of his birth three times since his coming to America at the age of fifteen years.

If Ung is wealthy, the casual observer will never be able to ascertain. This veteran merchant speaks of hard times and of a trade so diminished that he will soon be ready for the poorhouse. Yet the building and the scant stock are his own property; nevertheless, Ung avers that he is in the business only because he cannot rent the property to a paying tenant.

"Fifteen years ago," he says, "I ordered the man who was renting this store to leave, because he had not paid rent for a long time, and having nothing better to do I stocked it with a few groceries and decided to go in business for myself.

Fifty-five years in the United States have not freed Ung's tongue from the sing-song dialect he learned as a boy. He is as much a Chinese today as he was when he left the small village of Mon Low with his mother and father and three brothers to come to this country. His father had been to America before him and knew something of the country, but the Ung's brought all that was traditional with them.

Ung did not travel inland with his family when he arrived in this country. Instead he started to work, at the

same time attending a Christian night school. He did not restrict himself to a single occupation, however, and in a dozen years had performed as many different jobs.

He practiced the strictest economy, and at the age of twenty-six felt he was ready for marriage. He returned to his native village, took a wife, and, finding life very difficult in his native land, returned with his bride to the United States.

A few years after his return Ung had saved enough money to go into business for himself, although his employment had been little more than clerking in markets and acting as a house-servant on occasions. His income had been hampered, too, after his wife gave birth to their third child.

Ung's business was on the smallest possible scale, for he set up a small stand near the Chinese district and bought produce from Chinese farmers. He was thoroughly familiar with marketing, however, since as a farmer's helper he had brought many loads of produce to the central market to be sold.

Ung did not prosper, but he managed to put enough money away to plan another visit to China with his family. He closed up his business and returned, but did not stay a year in the old village of Mon Low before realizing that he could get along better in the United States.

Again he returned to San Francisco, working as a clerk in markets, until he was ready to go in business again for himself. Times were getting better, and Ung made much money during this second period of independent trading. He started buy-

buying the store in which he does business at present, and in a short time the property became his completely.

His increasing wealth allowed him to consider seriously a return to China, but by now he was thoroughly convinced that it would be only a visit. He made the trip and returned to the same business, operating a small market which sold fram products. His business continues to prosper until the lean years of the depression; then, larger cooperative markets were driving the independent merchants out of business.

Ung retired, and since his children were grown he was able to get along on his savings and the returns of his small investment in real estate. One of his boys, who had received a good education in American schools, was now in the market business himself and was able to stay abreast of the times. This boy continues to operate a stall in a general market. The other son is somewhere in the east. The daughter is happily married.

All of Ung's children have been reared in the Christian faith, for Ung himself is a staunch Christian. He was converted when sixteen, and since that time has shifted his belief among various protestant sects. Ung quaintly sums up his philosophy of life by denying that the ancient beliefs of China are at all religions. He states that the man who follows Confucius is usually a hypocrite, adhering to a lovely theory, but knifing his neighbor in practice.

From Ung's repeated trips to China it appears that he has

always hoped he might stay in his home country permanently, but on each return trip he found it more strikingly evident that America is the place for material prosperity. America to him serves one purpose: that of amassing a fortune. A fortune to the average Chinese is a few thousand dollars.

There is small doubt that if Ung again feels really prosperous he will return to China. It may be only for another visit, but from his general thought concerning the past and the future it is evident that he has by no means forgotten the little village of Mon Low which will be the same whenever he sees it, even though he should live to be a thousand. Ung has watched the city of San Francisco grow from a comparatively small port to a large metropolis, yet he has never been bitten by the bug of progress.

The Story of an Herbalist and His Family

The Herbalist and his Family

We all go to the movies for enjoyment. We see comedies, musical romances, torrid love stories and sentimental tear jerkers. Sometimes we wondered whether the story we see presented on the screen is true to life or not. Because the story is presented to us through the medium of the silver screen we are bound to be skeptical in our views and in our questioning of the story. We are all familiar by now to the cinema version of the story in which the unfaithful mother gives up all sacrifices in order that her son could be able to live a good and full life. We are also tired of the story in which the hero arrives in time to save the heroine from the clutching arms of the bad, ugly villian. And we saw many times on the celluloid the old, old story of the bad boy of the family who later in life became the finest one of all.

And because the following story of a young man is so similiar to the latter version, we can say that the cinema's portrayal of life is not entirely false.

~~This man~~ was born over here in America fifty- six years ago. When a boy, his father sent him back to live with his grandmother. ~~The boy~~ (because he) was very ~~un~~disobedient (and wayward, His) and ~~since his~~ mother was dead (and) the father ~~could not~~ had no control (whatsoever over) him.

The boy at the age of five was one of the ~~naughtiest~~ most incorrigible boy (and bad-tempered) in the neighborhood. Whenever he was in one of his angry moods, he would ~~snatch at~~ grab different pieces of furniture, smash them and ~~break it~~ (scatter them) all over the ~~place~~ house. He ~~did~~ would not go to school and most of his time he spent tramping ~~in~~ the streets doing absolutely nothing.

His ~~The boy's father~~ was busy working and he did not have time to take care of the boy. Besides what ~~And~~ the boy needed was the care of a woman. The ~~different~~ friends of the boy's father said to the told him not to be too much disturbed because father ~~that~~ all ~~little~~ boys were ~~at the young age are~~ like that at that age. They insisted ~~And~~ that when he ~~the boy~~ grew up he would probably laugh at his boyhood behavior ~~days~~.

The child ~~boy~~ did not get ~~have~~ a very good education partly due to his own fault and partly due to the early death of his mother. To the little ~~Whatever~~ schooling he was given ~~had was not of any importance~~ he paid no ~~importance~~ attention whatsoever and it ~~to him. It~~ took many years before he came to realize ~~the boy came to know~~ the precious time he wasted in his early childhood.

The father's one ambition was ~~to~~ wish that the ~~his~~ boy might ~~would~~ develop some worthwhile interest ~~occupation~~. He sent him, therefore, ~~the little boy~~ when he ~~who~~ was almost six years old ~~at the time~~ back to China to the boy's grandmother. It was this namely ~~And~~ perhaps due to ~~the~~ fact that he ~~the boy~~ was among strange people and in a strange land, that he did not dare to indulge in the violent outbreaks he used to when he was ~~be as violent as when he was~~ with his father. He settled down and began to study hard and earnestly. He was particularly ~~in earnest and he studied hard. He studied the subject~~ interested in the subject, of herbs and everything ~~the different things~~ dealing with the medical profession. He studied for almost twenty years and graduated when he was ~~He~~ was twenty-six ~~years old when he graduated~~. As it happened, ~~And stranger than some of Ripley's oddities~~ his grandmother died just at very ~~the~~ moment the boy was going to be graduated, her ~~The~~ death being ~~was~~ due to the aged and weakened frame and ~~condition of~~ , so some insisted, because she ~~the grandmother and also to the fact that she~~ was too happy.

The boy, now a professional, herbalist settled down in the city, living ~~He lived~~ with his aunt. Years later she, too, ~~they both~~ became in doctors. They stayed in China for many years and made a good living. ~~They~~

His was a midwife
~~The~~ aunt ~~took care of woman in childbirth.~~ And since Chinese people have many children she was always busy.

And so this incorrigible boy became
~~This bad boy has now turned out to be~~ a successful man, ~~He is~~ hard working and intelligent. Any outsider would no one could possibly never have guessed that this well-disciplined person was the same man ~~was once a boy who~~ who, as a boy, cut school, ~~break~~ broke furniture, and tramped around the streets aimlessly.

~~In~~ China after he graduated ~~for~~ two years, ~~the man~~ he married. Six years after his marriage he came to the United States. He went into the herb business and made a great deal of money. ~~Over~~ Here in America he married a young girl of twenty-two, although ~~His~~ first wife ~~in China~~ was still living in China but did not bear him any children. ~~And a~~ Chinese ~~man~~ without ~~any~~ children ~~was just as common as pink elephants in Alaska.~~ are unthinkable and justify such conduct.

~~He~~ The woman married ~~the girl and she~~ bore him four children, Three girls and a boy.

The oldest girl is herself now married and she and her husband are living in ~~San Leandro at the present time.~~ the Bay area

The boy revealed some of the characteristic ~~strains~~ traits of his father. He was not interested in the school work and he was very lazy ~~in the~~ about school activities. ~~of the school (a chip off the old block).~~

~~He~~ The boy always wished ~~his father~~ to go back to China ~~to continue his studies and the boy urged his father to go back~~ to study. ~~He~~ urged his father to go but his father would not let him ~~go~~ do so until ~~the~~ he boy had graduated from high school. The boy was in the grammar school at the time ~~and he~~ knew that he ~~was~~ would, consequently, have to wait many years before he could go back.

After school the boy helped his father cut ~~up~~ herbs and ~~he help~~ in the delivering ~~of the goods~~ also.

Shortly after (began to suffer) (from which)
The boy's father was suffering from a chronic illness. And
eventually he died. That was in 1930.
in the year 1930 he died as a result from it. His wife sold shortly after
his death sold (and then)
the herb store to another Chinese man. She decided that she
would take the whole family back to China. Her husband owned
(there as well as an extensive area
many houses back in China. And a great quantity of land also.
However
Just when they were ready to go the trouble between the Jap-
(leave) (broke out and they had to abandon)
anese and Chinese in Shanghai break up their plan. They did
(of course) (the war difficulties would last
not know how long it will last. As a result they gave up their
but they figured on at least (since hostilities, they had)
plan for a year or so. They were all prepared and they sold
(had to rent) to
most of their furniture. They then took a little house and
live there. After the trouble between the Chinese and Jap-
(and) (went back)
anese ended the family felt safe to go back and they did.
(whole period) (of course, just a waste of time)
This time of waiting was just time wasted for the
(when he had been a child, he)
son. Like his father he did not worry what the future held
(in store)
for him.
(He) (in the least) (school) He had had
He just was not interested in his work. And in his re-
(poor grades for every)
port every semester while he was at school, he had very poor
grades.

When he heard that his mother was taking the entire fam-
(to China)
ily back he was very joyful. He longed to go away. In spite
get
of the fact that this boy worked in the drug business he
he
was not at all interested in it. He did not study any special
nor was he interested in any particular subject while at school.
subject while at school. And his (poor) mother (felt) had always said that
he would never amount to anything. "Time alone will tell what
"Heaven knows
will happen to him," she exclaimed.

The second girl of the family took (had taken) a course in cosmetic
(culture) (intending)
beauty. She intends to open up a shop in one of the cities in
some of
China. The youngest girl of the family did not (had yet) graduate from
the grammar school yet. She (and she) did not wish to let her mother (want to)

take her back, ~~Her mother let her go into San Leandro to live~~ so she was left behind to live with her mother's sister, at San Leandro.

~~The~~ And so all the members of the family with the exception of the youngest girl ~~had~~ departed for ~~the homeland~~ China. They planned to come back ~~here~~ to America sometime in the future. The mother, of course, knew that if she ~~does~~ did not come back within a year, ~~will~~ she would never be able to ~~come here~~ return again, ~~The reason is because of a new law. If she finds that conditions back there are~~ that being the new law. She had made up her mind that if the conditions of living in China were good and ~~that~~ her daughter could ~~make~~ set up a ~~prosperous business out of her~~ beauty shop that would prosper, then she would stay ~~back there and not have to worry about~~ in China and give no more thought to coming back to the United States.

~~The members of the family with the exception of the youngest one had now departed for many months.~~

Whether the young boy will develop into a successful man remain to be seen. If he has the courage and will power of his father he will be successful in future life. The mother's plan for the boy is to have him go to a school and study. After he has completed his education the mother would let her son come over here and go to whatever school he wished.

The husband of this woman had a flourishing business in China. During the last few years it was not so good. And it is doubtful if the business will ever go back into ~~ints~~ its former glory.

All these details I learned from a woman ~~The woman who was talking to me was around forty years old. She has lived with this family for many years and she knew them intimately. It was through that I was able to write the story.~~

~~The old woman~~ who has lived with the ~~other woman~~ herbalist's wife ever since the death of the woman's husband and who knew her very intimately. ~~And they have been~~

living together ever since.

Since this woman has been living for so long with the the other woman I felt quite certain that she could give me human touches of the family that would be of interest .

She said, "The impression of the whole family is one of saving. The family is very well off compared to some of the other families living in Oakland. They did not spend money extravagantly. They were so careful of their money that at times they appeared almost stingy.

"They eat two meals a day. And they do not eat much. And when the son go to school the mother gives him just a mere dime for lunch money. And the boy walk home from school in order to save carfare. Fortunately the school is not so very far from the house.

"The mother in the family was very ambitious. She only been to a few years of school when she was a girl. She does not know much. Every evening she made every one in the family review their work . She, herself, went as far as to hire a private teacher to teach her the Chinese language. She does not allow her son to go to the motion picture shows. And only on holidays. Does the boy and girl have any chance to go at all. Even then she does not give them enough money to go to the first or run theatres. And the boys and girls have to go to the second run theatre."

"What kind of work did the mother do?"

"She goes down to the store in the morning and stays till the evening. The boys and girls go down to the store

to eat, for she did ~~The mother does~~ not come home till late in the evening. The boys and girls ~~go down to the store and~~ would all help in the store on Saturdays. After ~~the mother~~ she sold ~~her~~ the store she (continued working) ~~sewed~~ (sewing) clothes ~~out~~ at the store ~~in~~ on Market Street.

"She was a very considerate wife. When her husband became sick she stayed home and took care of ~~her~~ him. After she sold the store she spent most of her time ~~in~~ studying. ~~When the~~ Her husband ~~died she~~ died left all of his money to her, including ~~Also the store he left to her.~~ the store

"During ~~the~~ (throughout that) time, ~~that~~ when the mother was ~~working at the~~ sewing ~~occupation~~ clothes the two oldest daughters helped her in their spare time. The youngest daughter stayed at home and cooked their meals and, at noon, ~~time~~ she would bring them ~~it~~ down to them."

The old woman continued talking about this and that. And because they are not of real importance I left them out. This old woman seems to be a good subject for an interview. And sometime later in the future I intend to write a story about her if she will consent to it.

"How they will get along in China it is difficult to say. The husband had had a flourishing business in China but it had begun to fall off even before he left for the United States and I doubt whether it will ever really be very good again.

"She is most worried about her son. She has great ambitions for him. Her plan is to have him go to school in China and study and, after he has finished his education there, to return here and go to any school he wishes. If he happens to have the courage, ~~and~~ perseverence and will-power of his father, all will go well. But that remains to be seen."

A Gentleman from China

~~A Man of China~~

Jon Lee
No. Six
Hours

XXXV

(It was not so long ago that, to an American,) As pointed out by us ~~quite a time ago~~, a Chinaman ~~of the~~ was a person who smoked opium, had a laundry shop imagination is one who is an opium smoker, who is a laundrymen, and had ~~who has~~ a pig tail hanging ~~on the end of his honorable skull~~ from the back of his head. ~~We~~ That is of course, a pure figment of the imagination ~~said rather decisively~~, that ~~that~~ was the Chinaman of the imagination.

But what is (a typical) ~~the~~ Chinaman? ~~in real life~~ To many Chinese, Well, if we are to I should say, a typical Chinaman, a real flesh and ~~believe what we had written~~, then the Chinaman or real life should be blood Chinaman, would be a person who is a great mah jong player, ~~one who~~ who knows ~~but~~ little English, ~~and~~ ~~who~~ is ~~needed~~ (married) and (is) raising a (large) ~~big~~ family. Especially (on) the last, for should the emphasis be laid for ~~we~~ without that he is not a real Chinaman.

But ~~still~~ (even) that ~~does not answer the Question definitely~~. definition is not satisfactory or accurate ~~We have to admit that~~ (for though admittedly) many Chinese ~~men~~ belong to ~~the~~ (this) class we ~~had~~ (have) just mention, ~~but still~~ it (is) doubtful ~~if that describes accurately~~ (whether our description fits) the average Chinese man. It ~~is hard to tell~~ (certainly does not) include all Chinese. Maybe the picture of a typical Chinaman drawn

~~We will now attempt to write a story about a man. We will~~ by a Chinese also is largely imaginative and that ~~not try to show that he belongs to the average class or not. We~~ it is better not to try to describe a typical or an will write about him just as he is and the reader could draw his average Chinaman but, instead, just put down what one ~~own conclusion. That is, if he is able after this agglomeration~~ has observed and let everyone draw his own conclusions. ~~of listless and vain words.~~ That is what I shall try to do if words don't get in my way.

~~It seems that~~ Most Chinese are just plain ordinary work(ing)men, tailors, clerks, laundrymen. ~~They worked as clothes maker, as clerks, and as laundrymen.~~ ~~The~~ Most moment (Chinese, the) ~~many of them~~ (they) make a little money ~~they~~ (of) usually start a store of their own. Perhaps (it's) a grocery store; perhaps a small fruit store; perhaps a soda fountain!

(If one walks down) ~~On~~ Webster Street (one will see all kinds of stores,) ~~there are~~ drug stores, food stores, restaurants, department stores, ~~and~~ laundries, (etc.) Most of them ~~had~~ (have) been ~~open~~ ~~in~~ on the same location, (have had) ~~at~~ the same address, (and been operated) by the same people for a long, long time. I remember(ed) quite well, when I was ~~quite~~ small (child), a certain restaurant on Webster Street. At that time, about (twenty five) ~~ten~~ years ago, it was

quite a small place. Today it is still run by the same people. (much the same place and it is) A - part from a new coat of paint it has remained just the same as it was many years ago: (Everything other than the coat of paint remained just the same. The same people, the same tables, the same foods.)

Now Chinese are like that. (Most of them) are content to remain as they are. (There are some who want to advance the majority) do not. So they remain (where they are,) doing the same things, year after year. We do not hear of such things as promotion from such and such a position (in a business to a higher one,) (to the head of the business, for instance.) Such things are not practiced among the Chinese. (It cannot be repeated too often that) as long as they had enough for a living they were satisfied. (To this rule, there may be some exceptions but not many.)

Now the story I am now to relate is not of an exceptional Chinese (yet he is) a simple ordinary man.

He was a very short man. (I am told) that his wife is very tall (and that they have) a very pretty baby. (Surely) It must be a strange sight to see a tall (Chinese) wife and a short (Chinese) husband walking along the streets of Chinatown.

I was (much) interested (in discovering) how the man got married. I found (out that he searched) two continents (for a wife and discovered) her back in China.

Before he came to America he (had known) a certain girl living in the house (right) next to him. She was (supposed) to be the prettiest girl in the village. In fact she was (supposed to be) the prettiest girl in many villages combined. All his life the (is) young man (had) loved her. From the time that they were (little) tots, these two persons seemed to belong to each other (and it) was generally accepted that, when they grew up, they would marry each other. They had always been neighbors; they had always known each other; gone to school together; played with each other. They had always been in love with each other.

The two were neighbors. And each had grown to know the other well. They went to school together, they played together. Each loved the other. The boy's father was in America at that time.

The girl had almond black eyes, shiny ebony hair, skin as the dew of early morn. The boy, too, was rather handsome. Very white for a Chinese. Tall and lithe. And very well educated. But he does not know much English. His Chinese education as complete as anyone could wish it.

And the wife is very very smart too. His wife is expected to come over by July next year. Or possibly sometime this year.

The man came to this country about 1922. He was about twenty-one years of age then. His trip here was not exactly to find a wife for himself. But all the time that he was here he kept his eyes wide open to see if there was someone who could be better than the girl in China. He stayed in this country for about six years. During these time, he worked his brother's store. His father had died and the big son, who is the brother of this man, took charge of the store. When the young man came to America the brother let him work there. He worked there till nineteen twenty-nine when he went back to claim the beautiful as his wife. In ninteen thirty-one he came back to America, alone. During the two years that he went back, he learned a new profession, something that relates to the medical profession. He learned how to take care of people who had their arms broken or their hand sprained. He is a kind of broken bone specialist if there is such a thing. He had some brown whiskey which he used to rub the hands and fingers of people. This stuff was said to be the best kind of thing for such matters. Needless to say, it is also good for drinking purposes too.

(But) This ~~business~~ (profession) of taking ca e of people (with broken) arms and legs ~~is~~ (was) not the important ~~work of the~~ (main occupation of this) man. He ~~is~~ (was) a tailor. That ~~is~~ (was) his ~~main~~ ~~portant work~~ (main) occupation.

(He has one) ~~A~~ great~~est~~ hobby, ~~is~~ reading Chinese stories. (He) reads at night until ~~very~~ (the) late (hours). So enthusiastic (and engrossed) is he in the reading of these stories that ~~which~~ (not so long ago) he had to have glasses fitted to his eyes. This he regards as a nuisance but he wears them nevertheless. ~~It is a nuisance to him to have to wear glasses.~~

~~His wife wanted to come over for a long time. And the young husband decided to bring her over soon. The man has one child.~~ There is another thing to which he is addicted. He regards it as silly but still he does it. I am referring to the ridiculous custom of donating bands made of pure gold ~~commendation signs to the stage actresses. Whenever the~~ (A large number of Chinese men indulge in it.) ~~there is~~ a new stage actress arriv~~ing~~ in town, the first thing that (whenever) the ~~people~~ (men) do is to find out ~~the~~ (her) real name of the actress. Most ~~of the~~ actresses ~~are acting under~~ (use) an alias. If (let us say) the ~~stage~~ actress had a surname ~~call~~ Wang, then ~~all of~~ (one of) the Wang people would go around and collect from (all) the other Wang people as much (money) as (they) ~~can~~ (could) get. ~~After~~ (When) all of the money ~~is~~ (has been) collected, then a pure gold ~~sign~~ (band) costing from five hundred ~~dollars~~ (dollars) to a thousand (ordered and when it) is ~~made. After the sign~~ is finished it is delivered ~~over~~ to the ~~stage~~ actress. (then) ~~On a certain day~~ the actress will notify all (those) who ~~had~~ (have) contributed to the ~~sign~~ (fund) that she is going to wear it out on the stage on a certain night. That night all ~~of~~ the Wang people will gather at the theatre to celebrate. (And) Now in the theatre, there are Chins, Wus, and ~~Longs~~ (Lees as well as Wangs). (And) Not to be outdone by the Wangs, they too (get together and) would donate a golden ~~sign~~ (band) to an actress ~~that~~ (who) bears the (same) surname ~~as themselves~~. Of course, the bigger the surname, the bigger the ~~sign~~ (band). Each (family tries) ~~is~~ trying to outdo the other. And all for nothing. (It makes little difference whether) ~~Some of~~ the actresses are as ~~hamy as could be~~ (hams or not). ~~But the people~~ (The donors) do not care.

with their names embossed on them

They are not going to let another ~~group of people beat them at it~~ family outdo them. And yet ~~But~~ when it comes to worthwhile matters, they are all poor and have not enough to donate. ~~But~~ However, for a ~~golden commendation sign~~ band for a ham actress, they always have money.

The ~~women~~ wives, as rule, ~~looked~~ regard upon all this as being quite silly. The men, ~~were~~ however, are crazy about it. It ~~was~~ is a novelty to them. ~~It was~~ and they have fun.

The man ~~had~~ has donated many times to ~~such~~ this silly and trivial ~~things~~ thing. He thinks it is absolutely a waste of money, and foolish besides. But, so he claims, unless one ~~helped~~ helps in such matters, ~~he was~~ one is called stingy. Even ~~if they needed~~ when people need the money badly, they ~~would~~ will donate, I understand, just ~~the same~~ to avoid ~~people~~ being talking about ~~them.~~ and criticized.

The ~~man~~ subject of this sketch wears the most modern of clothes. ~~The~~ His necktie appears straight as an arrow. And he wears round toes shoes. Never wears straight toe shoes. He is a little too modern in his clothes. They are always high-priced. Really

Insert p.3, line 10

~~I think that we should tell how he got married to the young lady.~~ When he first came over to America he was not engaged to the young girl ~~lady at all.~~ ~~Of course~~, he loved so much although it was generally accepted that the ~~young~~ two ~~man~~ would marry ~~the girl~~ he had left. After the man came to America the girl made the acquaintance of many young men, and many asked ~~she~~ her father for her hand. But the father ~~had hope that~~ ~~exp.~~ was convinced the young man would return and marry his daughter. ~~And he di~~ After six years, he ~~the young man finally~~ returned to China he ~~renewed his friendship~~ was just as much in love with the girl and soon they were married. The girl's father was very happy because he liked the young man very much. Despite the fact that ~~the young man came over to America~~ he had been in America for six years, he ~~went back and~~ found the girl waiting for him.

~~He married.~~ They lived in the village for two years. Then the man returned to America. He came back alone.

All of his shirts are made of silk. He wouldn't wear cotton clothes. His suits are bought at the most exclusive shops.

His wife wrote him many letters. She wanted to come to America very much. The husband is going to bring him over soon.

~~The man used to know of~~ It is rumored that he once knew a certain girl called by the Chinese ~~people as~~ "The Black Chicken." She was very dark and ugly, but she thought ~~that~~ she was very beautiful. ~~Often she would~~ She tried hard to attract the attention of the young man. ~~The young man always~~ and he led her ~~along~~ on making her think that he ~~think~~ thought that she was beautiful.

When ~~the~~ ever this girl left school, she ~~came~~ would come to where ~~the man~~ he worked and stay~~ed~~ around ~~to~~ and talk to him. ~~She was~~ In fact she fell madly in love with him. But he, trusting his eyesight, did not love her at all and had no interest in her.

The girl did not prove to be a very good person, for she later eloped with ~~another person.~~ an opium smoker.

~~The man does not~~ He never smoke cigars or cigarettes, ~~He smokes~~ but always a pipe. And he takes great pride in it too. It's more fashionable to smoke a pipe, accordingly to him. All of his shirts are made with silk. Does not wear cotton clothes at all. His suits are bought at the most exclusive shops. His shoes are high-priced. Everything about him spells class.

He ~~has~~ is a man with marked personality ~~plus~~ and charm. And he knows a beautiful girl when he sees one, which ~~and that~~ is very often.

He does not look like a man who has come from China. Yet he ~~speaks~~ speaks little English. He looks as if he were born over here in America. Neither in his manners ~~and~~ or his appearance do not seem to be that of a man from China.

He is anxiously waiting for the day when his wife ~~would~~ will come ~~over~~ here. Then his happiness would be complete.

In the meantime his wife has been sending urgent letters to him for she wants badly to come to America to join him.

Ignorance

Ignorance gives us the meaning that not knowing anything is being ignorant.

We who are born in America know that "La Traviata" is an opera, that "One Night of Love" is the current smash hit. We know too that Greata Garbo is a Swede and that she is accused of starting the expression of "I tank I go home." We know that Shelly is an important poet. That Hamlet is considered a perfect play. That Anthony Adverse is a best seller. That Shirley Temple is the newest cinema sensation. We know too that the earth revolves around the sun, that there is a possibility that some sort of life exists on the planet, Mars, and that man was once a savage roaming around the earth with the dinosaurs for companions.

We consider ourselves as brillant and intelligent because we know all these things. We consider anyone who do not know these important things as ignorant.

~~This man is called an ignorant man by his friends because he had never been to school. He does not know one Chinese word from another and he could not write Chinese at all.~~

Shi Tsun was regarded by all his friends as an ignorant man, one who cannot write a single word of Chinese.

~~To a Chinese man,~~ we, who do not know what the twenty-one treaties were, or how many provinces there are in China ~~if there are any left~~ are considered profoundly ignorant ~~in their point of view~~. ~~So we have come to the conclusion that just because we know more than someone else does not mean that we are smarter. If we do not know as much as the other fellow, that does not mean that we are ignorant. It's simply a matter of we know and we don't know.~~

We young people born here, on the other hand, who know that La Traviata is an opera, that Shirley Temple is the newest cinema sensation, that there may be life on Mars and that man once roamed the earth in the company of dinosaurs, think these Chinese who never heard of these things ignorant.

What does a Chinese ~~man~~ care about the formation of matter? ~~What care they~~ Why should he care if matter is composed of molecules, ~~and~~ the ~~that~~ molecules ~~are composed~~ of atoms, ~~and that~~ the atoms ~~are composed~~ of positive and

But ignorance means many things. To most Chinese,

negative particles. ~~What does it matter if water is composed of oxygen and hydrogen, two of the most important elements of nature.~~ Or what does it matter if there are two different kinds of elements. The discovery of heavy water was made possible because a brillant scientist believes that hydrogen has a heavier isotobe.

~~It doesn't matter if Dostoievsky wrote "Crime and Punishment." It isn't of any importance if "Notre Dame of Paris" is called one of the masterpieces of the world.~~

~~For of what importance are these things to them?~~ They never heard of ~~them~~ ~~it~~ and they probably would not care to know.

~~We appreciate the works of Hugo, Shakspere, Wordsworth, Dumas, Voltaire and Maupassant.~~ Not because we are highbrowed or cultured, but ~~because~~ because we are taught to like them and we do.

~~If this~~ man ~~were~~ (the socalled ignorant man we are speaking of had been) taught in the merican schools and given the same kind of education we had, he would ~~he not too~~ know ~~that~~ all about Lady Macbeth ~~is one of the most despicable women to know~~. He would know where the expression, "To be or not to be-that is the question," came from, ~~would he not?~~ He would know that (the author of) ain Street ~~have~~ (received the) Nobel Prize ~~winner and~~ (He might even know) that Bobbie Grayson ~~is~~ was an all American halfback and that

Unfortunately ~~the man is~~ he was not taught in the American schools and (so) he (knows none of) ~~does not know~~ these things, ~~but that does not mean that~~ In short he is ignorant. ~~he is perhaps~~ (Yet I wonder whether he may not be quite) bright in his own way.

Let us turn to the story of his life and see.

~~So now the story of an "ignorant man" starts.~~

(Shi Hsiu) ~~He~~ did not have any education because he never had ~~the opportunity~~ time (anything) to learn. His parents were poor ~~and folks~~ peasants. The moment that the boy could work the parents made him go to work on the land, and (there he spent his) ~~the~~ entire boyhood (tilling the soil and) ~~of the young man was working~~ on the dirt, sweating under the sun.

(Greta Garbo is a Swede and started the expression "I tank I go home.")

When he ~~was of~~ (reached the proper) age the father found (him) a wife, ~~for him~~ a wife who could ~~h~~ help with the (drudgery and) ~~toil of~~ hard work, ~~a~~ a wife who could raise~~s~~ a big family.

Getting two ~~persons~~ people to marry is one of the easiest things to do in China. There are many old women who ~~do that sort of things~~ (attend to such matters.) ~~and~~ They are called go-between~~s~~. (With their help the young man) ~~the man~~ was finally married. ~~to a woman.~~

~~The~~ Shi Hsin ~~man~~ saved every cent he ~~got~~ made. ~~He wanted to come~~ (His ambition was to go) to America. For many years he worked ~~in~~ on the land ~~that~~ which his father ~~gave to~~ had given him. When ~~he came over~~ (he was ready to start), he sold the ~~spare~~ ~~of~~ land to a friend ~~of his~~. When he arrived in America all the money ~~that~~ he ~~had~~ was the amount that he saved up and the money he (had) received for ~~the~~ his land. ~~he sold.~~

~~He went into the country to work~~ (he went straight to the country where one of) upon arrival here. ~~One of~~ his cousins owned a ranch ~~in Walnut Grove.~~

~~The man lead a sort of farm life~~. (He led the life of a farmer) Work was hard but ~~the~~ my ~~man~~ was used to (hard work) ~~it~~. His wife ~~was~~ stayed in China all this time and ~~she~~ lived with her mother. For many years ~~the man~~ he worked on the ranch. As ~~it~~ ~~China~~ ~~or~~ ~~old~~ he saved (all) his money. As soon ~~he got~~ as he had made enough money, ~~and~~ he brought his wife over here to live. ~~The wife~~ (She was in China,) helped him with ~~the~~ his work. They had three children, ~~one~~ a boy and two girls.

During this time the man learned how to drive ~~the~~ an automobile ~~and~~ ~~he went~~ (and) to the neighboring ~~cities~~ cities and towns to deliver ~~the~~ his goods. After many years (of such work) in the country ~~the husband~~ (Chi Hsin) managed to make (and save) a great deal of money. ~~and~~ (Finally) he decided that it is about time that he ~~should~~ began to enjoy himself. So he moved out to Oakland to live. And ~~he had~~ (there he has) stayed ~~here~~ ever since. Since ~~the man~~ he was not well educated he ~~did not~~ found it ~~find~~ (difficult to get) a good job. (At first) He was hired by a laundry shop for one year. Himself he wanted ~~a~~ (something) better ~~job~~ and ~~he~~ (soon) left the laundry shop.

When ~~this man came out~~ he arrived in to Oakland, he ~~gave up~~ came driving ~~an~~ his automobile. ~~Out here in the cities~~ Since, however, the traffic in the cities is so heavy and the chances of not running into an accident ~~is~~ very slim, he soon gave it up. Besides, Chi Hsia did ~~Besides the man do~~ not understand the signals and signs, ~~of the city.~~ ~~He would not drive an automobile in the city for any amount of money.~~

When he came out to Oakland he sold ~~his~~ the ranch ~~to a buyer~~ (he had bought). ~~Of course~~ He did not get as much as he wished but, since he wanted to get rid of the place, ~~and~~ he sold it. ~~Another man~~ There was one man who offered him a higher ~~price for the place, but the man~~ (his place than what he received but Chi Hsia) did not sell it to him because he was not as closely related to him as the ~~other~~ man who offered him ~~a~~ the lower price.

The man sold the ranch and the old tin can which was once an (his very broken-down) automobile, ~~The whole family came out~~ and moved to Oakland, and for the first (first) few weeks they lived with the husband's relatives. And so he parted with his ranch and the whole family. The

Afterwards ~~the husband~~ (Chi Hsia) rented a house. The rent was very cheap and he could afford it. The wife ~~sewed~~ (took a job sewing) clothes as ~~at~~ that, then, ~~time that~~ was the only ~~thing that was~~ work open~~ed~~ to ~~a~~ woman.

For the first months ~~the man~~ (Chi Hsia) could not find a job that ~~was~~ suitable ~~to~~ for him, ~~he could not do any job that demanded a understanding of the languages.~~ (As stated before, for not knowing how to read or write any language few jobs were open to him.)

Finally ~~he~~ (His first position, in a laundry he soon gave up and) got a job in a meat market. ~~The man was strong.~~ He was unusually strong. His task here, to carry the carcases of ~~His job was to carry the~~ cows and pigs ~~that were already~~ slaughtered (from the trucks) into the meat market, ~~This job~~ demanded ~~great~~ unusual strength ~~and~~ The man That he ~~could do it as~~ (possessed and) he was used to hard labor.

He worked for five years at ~~the~~ his job. ~~And~~ Then he left ~~and went to~~ it to work at another store ~~to work~~. By this time ~~the man~~ Chi Hsia had acquired ~~a great deal of~~ considerable (of a kind and) knowledge. ~~That is~~ (and write a little) he could speak English. ~~and write a~~

His new job was much easier job than the one he had left. All he had to do was to deliver bills and collect money, and he got better wages. ~~and the job was not so hard.~~ He is still working at that store.

He had a narrow escape not so long ago because of a strike, and he spoke of that in detail.

(a) It was Saturday and Saturday was always a busy day. The store was opened at nine o'clock in the morning. Suddenly, from out the streets, as if from nowhere, appeared a group of communists. All were men. They gathered around the meat market. The group of radicals were about around forty years of age, and there were about thirty to forty of them. The people who worked in the store knew that trouble was threatening for the night before, the See Hoy Low, the Pekin Low and the Asia Low had been molested by a group of men. Possible perhaps this was the same group that was staring today at the windows of the meat market. The boss gave the order that if any of the men from outside should make trouble, the workers in the store should not try to resist them because the group was so large.

Suddenly ~~out of the thin cold air~~ the crackling of glass could be heard and a stone brick came flying through ~~empty space~~ into the store. The critical moment had arrived. The group ~~of men~~ led by two savage men, rushed into the store.

There were shouts and oaths echoed through the store ~~hurled everywhere~~. All the workers immediately ran out ~~of the store~~. One man tried ~~try~~ to resist ~~the group of men.~~ but He was badly hurt, ~~and~~ almost killed.

~~This man, whom we are writing about,~~ Chi Hsia was a little late in getting ~~going~~ out of the store and received a terrific blow from one of the communists. However, he was wise enough to try not to hit back. ~~for~~ He was wise enough to know that the looters were not fooling. ~~Mr. Sir.~~ So he escaped before other ~~men~~ could strike him. ~~deliver any more blows.~~ The

whole store was looted. The men carried away as much of the goods that they could carried. Scales costing hundreds of dollars were badly smashed. Meanwhile spectators in the streets were watching the whole scene with staring eyes. They could hardly believed their eyes. The workers of the store stood there helpless doing absolutely nothing. When the group of men departed, the store was in a mess. Windows were smashed, tables upturned, and meat missing. The man that was badly hurt was carried away to the hospital for treatment.

The store lost around a thousand dollars because of this one happening. But what could be done? Many restaurants around Chinatown suffered the same thing. The store was closed for one week, during that time new windows were put in and new scales were bought. There were all kinds of troubles.

For that month no one in the store received any wages.

The man explained why. "Someone has to pay for the loss. So a plan was put up, Everyone of the workers agreed not to receive any wages for that month. It was because of the cooperation of everyone that the store was able to continue.

"It was blow to everyone to have this happened. Who would have thought that the strike could affect us so? It was indeed fortunate that the strike was over so quick. If it had continued over a period of time we would not know what would have happened to the store.

"Just because of a little trouble the store lost almost a thousand dollars. If trouble were to happen for one whole whole week, the store would be completely ruined, and probably everyone concerned would have lost his job. Fortunately it did not happen.

"In times of general upheaval ~~we do not~~ it is hard to know what to do. I sometimes wondered why it is so hard to make ~~an easy~~ a comfortable living. There always seems to be trouble. If it isn't this ~~then~~ it's that.

"~~In China I used to see people struggling along to make a living. They had many children but they seemed to be content and happy.~~ That everyone has to struggle to make a living I understand. I used to see that in China all the time. Yet there despite everything, despite drudgery and the necessity for supporting a large family, everyone seemed content and happy.

"I came over because I wanted to work here. I suppose most Chinese come over here to work. We all hear so much about America that we are influenced by the talk, and something is always urging us to come ~~here~~. And, ~~now that we are here we know~~ having arrived, we soon realize that this is a fine country. In China men ~~are like~~ take the place of machines. Most of the hard work which ~~are~~ done by machines here ~~are~~ is still done by hand in China today.

"We who come over here lead a more leisurely and easy life here than the ~~farmers~~ peasants in the remote sections of China.

"I think that when China becomes stronger and brought up to date modernized then the poor people ~~would~~ will not have to work so hard. People ~~would be able to have~~ will then get higher wages and living conditions, would in general, improve considerably. Then ~~perhaps~~ too, probably not so many ~~would have~~ Chinese will want to come over to this country to work."

~~For a so-called ignorant man the man was quite intelligent. He is one of the many Chinese man who did not receive any schooling in their youth. He is working and making a living. And he is educating himself because of his contacts with people. And now after ten long years in America, he find that he can speak English and could write a little.~~

~~So he is not so ignorant after all. For under his head there is a brain.~~

And so ends the story of Chi Hsia, the ignorant man.

Justice

A Chinese Scientist

~~A Story~~

To a Chinese ~~There are all kinds of laws in this land of ours. Perhaps~~ the most complicated of ~~them~~ all ~~are the~~ immigration ~~laws~~. (our many laws are those dealing with These, of course, he finds most handy. He sees ~~They change almost every year, perhaps more often than milady fashions.~~ prove that these laws were passed to prevent foreigners, particularly Chinese from overrunning California. ~~The laws managed to keep out too many foreigners who otherwise would crowd this golden state to capacity.~~ they keep Chinese out but they did not keep out young ~~But this young man was one of those fortunate who came~~ (Erh-Ch'eng, because he was one of those fortunate ones who came over before the law was changed. He is the son of ~~the~~ school teacher ~~whom I wrote about~~ and not ~~so long ago.~~ La, In former years a teacher ~~has~~ had the right to bring ~~a~~ his son over, ~~according to the law.~~ (It was just thirty seven years ago that) ~~Twenty seven years ago~~ a little chubby boy was born in a ~~little~~ small village in China. ~~There was~~ (His arrival was the occasion for great rejoicing. For the father and mother ~~were celebrating the arrival of the~~ it was their second son. ~~The mother had~~ They had already ~~given birth to~~ a son and a daughter. Now the gods were good and a second son (came to add to ~~was being blessed for~~ their happiness.

~~And the name of~~ The boy (name) was immediately placed in the ~~honorable book of the family known as the~~ honored volume known as the family tree book. Here in the yellow, dusty, aged pages were contained the names of the fathers, grandfathers, great grandfathers, grandmothers and great grandmothers ~~and~~ (as well as the) names of ancestors reaching at least five hundred years back~~ward~~. ~~Everyone who was born from the same man had one of these books.~~ Fathers copied the names out ~~of~~ the from (the) original book as ~~and~~ their fathers (had) copied it from their ~~fathers~~. And every time that a member of the same family gave birth to a son or if a member of the family got married their names ~~will~~ would be added to the long list, (so that all this ~~of names to add to the~~ glamour of (could extend to posterity.

~~There still lingered~~ In the memory of ~~the young man~~ Erh Ch'eng many episodes of his childhood days lingered on for a long time. He remembered that he had a hard time learning ~~the~~ to hold ~~the~~ his chopsticks ~~correctly~~ properly. ~~He never had conquered the correct way of holding them as yet.~~ In fact he hasn't mastered the correct technique even today. People still laughed ~~at him~~ at the odd way in which he holds them, ~~Therefore~~ and for that reason, whenever he ~~had~~ eats a meal, he used s a knife and ~~a~~ fork. Just picture a man eating rice ~~and holding~~ with a ~~knive~~ knife and fork.

~~School. Years of it.~~ He attended school many years and ~~he~~ was thoroughly trained in the ~~studies of the~~ old classics. Even though he studied in a private school the father ~~was a great help~~ helped greatly in the education of ~~the boy~~ his son. ~~The father~~ Unfortunately the former was in America most of ~~his~~ the time. But ~~in the time that he was~~ whenever he came back ~~in~~ to China ~~he helped the boy with his studies.~~ for a time he would with him. Finally he went to China and then took him back here. ~~On one of his trips back to the homeland the father brought the boy over.~~

The father planned eventually to have the boy attend an eastern engineering school. However, before he sent the boy to the University of ~~Michigan, the boy was obliged~~ Wisconsin he made him go to work. ~~He~~ Erh Ch'eng saved most of his money ~~and with it he managed~~ so that he could use it to pay his expenses at ~~school~~ college. ~~But~~ Before he went to ~~school the boy~~ college he took a course in English speaking ~~in~~ for he. ~~He~~ was ~~not~~ still quite familiar with the language. ~~During the school~~ Between semesters ~~the~~ he boy worked at odd jobs. He graduated in 1927, and then ~~he~~ went to ~~another school~~ college. He graduated there with high honors.

~~The young man~~ Erh Ch'eng has a good command of ~~the~~ English ~~language~~ but ~~he had~~ a very faulty pronounciation. He speaks Chinese with a sort of poetic quality and writes it ~~and could write~~ beautifully. He uses wise sayings instead of ordinary words in his conversation and ~~he~~ knows a tremendous amount of famous old epigrams, which he is constantly employing ~~Uses them in his conversation~~. In Chinese speech ~~the best~~ hackneyed epigrams are considered the best. In ~~the~~ English

 (and hackneyed sayings both

(we are taught

language it teaches to avoid triteness in speech and in writing.

No so in Chinese. The older the (and more hackneyed a) saying is, the better educated

you are considered. Many of the old epigrams were handed down

from century to century ago. Today a student who could use and understand

the wise sayings is always looked upon as one with a good

education.

The man (He) does not indulged in any sort (kind) of physical exercise (whatsoever).

(Erh Cheng) is only of slight built but strong and sturdy.

His father had always said that under no circumstances

would he allowed his (him) son to become a teacher. (He does not want him to become) The father said

that (one because he feels) the students are getting dumb and more dumb (more and more stupid) each year.

However he insists that if today students do not

And that if a student did not learn to the complete satisfaction

(learn enough for the satisfaction) of the parents, the school and the teachers are the one to be

(not the students) blamed. He pointed out the fact that, years ago, students were

studying twice as many subjects as today (and they were going). The students in those

days went to the English schools also (at the same time). They had little difficulty

in finishing their work. But the students today are different.

They could not finish their work if there is too much. Because

of that the school dropped many of the not-so important subjects

but still the pupils complained that the work was too much for

them. However in spite of the fact that the students

cannot do half as much work as they used to

The school (has) increased its (in) size. Because of the number of (There are so many) students

now students (there now that) and one person could (can) not take care of the (whole) teaching. And

what is the result? The son who was never to teach is now teaching.

So the son is now helping the father with his teaching. The son

(He) teaches the small boys and girls while his father teaches the

older boys and girls (ones).

(Erh Cheng) The son is a civil engineer (and a skilled). He is an expert architect.

During his last trip back (to China he participated) in the building of a dam. He has

(a) his scrapbook (in which) he keeps (descriptions) account of all of the (new) modern engineering

(inventions) (According to him) (must)

~~Texas.~~ ~~[illegible]~~ ~~[illegible]~~ an engineer ~~and~~ keep track of all the modern improvements in the world of science. At the present time he is making notes and collecting pictures of the Golden Gate Bridge ~~[illegible]~~ scrapbook.

(Erh Ch'eng) (one)

~~The man~~ has a hobby. He is an expert photographer ~~and~~ also an expert developer of pictures. He learned how to develop photographs from a friend of his. The finished product compared quite favorably with those of the commercial companies.

Many times he has friends who asked him to help to develop pictures. And he always obliged. If a great quantity of pictures were to be developed the total amount in cost would be very slight. It is foolish to develop a few pictures at a time. The wise thing to do is to develop a great ~~amont~~ amount at a time. In cases where he had one ~~fr~~ or two films to develop the man would wait until he had others pictures from other friends before he would go ahead and develop them.

He has a whole box of photographs ~~which~~ containing the scenes ~~of every single place that~~ he has visited: Niagara Falls, Yellow Stone P ark; Washington Monument; Lincoln's Monument, Grand Canyon and many other famous ~~sites~~ places. ~~He visited all of the famous parks in America.~~

(He spent so much time travelling because,)

His father believed that traveling is one of the finest ways of acquiring (an) education. ~~He urged the son to travel as much as he can. Someday the son wished to travel around the world and visit all of the strange and haunting sites that he read so much about. He would like especially to visit~~ and he is continually urging his son to travel more. He would like to see him circle the globe and stop at all the out-of-the-way and romantic places about which he has heard so much.

the remote ~~interior~~ parts of China, Tibet, the land of the Lamas. Mongolia, and the primitive frontier. (In China) ~~He~~ he had never ~~been out of~~ travelled any ~~Canton.~~ farther than Canton.

feats. It is the duty of an engineer to keep tract of all the modern improcemens

In former years Eh Ch'eng's ~~In the years that had gone by the~~ family was very, very rich. That was in the time of the ~~boy's~~ his grandfather and great grandfather. The family is by no means poor now, but the old wealth and grandeur ~~that was once is no more now.~~ is gone. Like the tidal waves that go up ~~and down so does the different generations follow suit.~~ the different generations. It seems that the fortunes are ~~The fortune~~ acquired by the fathers ~~would be~~ recklessly spent by the sons, ~~And~~ that the grandsons then piles up another ~~would probably store up a~~ fortune ~~that would be~~ which is spent by his son. And so on and so on. ~~and on.~~

Many families apparently ~~started~~ from the land. ~~There~~ They worked and slaved year after year on this land until. Little by little, ~~they worked themselves~~ they accumulate property and money. Eventually the ~~upward until the grandson of the man who worked on the land will be~~ grandson of the man who began as a peasant on the land becomes a business man.

Such was the history of ~~the~~ Eh Ch'eng. As far as ~~this man~~ remembered he ~~knew that he~~ is descended from a very rich grandfather, ~~And~~ and his grandfather ~~descended~~ was from a rich father. Probably in the dim, dim past the ancesters were poor people working on the land, ~~And~~ who, by sheer work and labor, ~~they~~ raised themselves up so that today not one of their descendents ~~are farmers.~~ is a peasant. Of course Eh Ch'eng's ~~The man~~ does not know ~~definitely the~~ too definitely about the history of his ancestors. He heard a little from his father and a little from his grandfather but ~~it was~~ that, after all, is not enough for him to really know the actual history of the family.

~~It is interesting to know the~~ This rise and fall of ~~the~~ different families has always interested me but ~~but at the same time it is one of the most~~ it is one of the most difficult things to find out about to do. ~~Because~~ Nobody keeps tract of ~~it~~ such matters. The only possible way in which a person ~~could know~~ can find out anything about his earlier ancesters is by ~~mouth chatter~~ word of mouth, and ~~this~~ that method is ~~one of the most undependable.~~ not very dependable. ~~Many~~ Too many important things are lost on the ~~this~~ way. ~~By the time the late generations~~

~~come along they will know nothing about their earlier folks.~~

I can say that in my case What I know about my earlier ~~folks~~ ancestors is next to nothing, and doubtless, with other families, the same holds true.

Erh Ch'eng spoke to me with enthusiasm about his career and his education. I took up engineering because my father wished me to. At his suggestion I also acquired some knowledge of music, the arts and other subjects he thought worthwhile. But, over and above everything else, is the question of how I can help my homeland which, today, ~~homeland~~ is so far behind ~~in time and position~~, the best thing what must be done therefore, ~~to do is to have people who could help in the building up of the country.~~ is to train people so that they can help in the rebuilding of China.

The man said, "It is not so easy ~~land~~ for a Chinese to be a civil engineer. Especially if one hopes to make a living of it in China, ~~one~~ for one has to ~~know all the terms in both English and Chinese accurately~~ have a double knowledge of the terms used, the English and the Chinese. That is very necessary as many do not know the English language.

Let me give you an example,

"There was once a boy whom I knew who took up a course in engineering and then ~~while~~ went back to China. He got a job. But he did not know how to express the English equivalent in ~~the~~ Chinese. The fact that he did not know the Chinese language adequately is the deciding factor ~~of~~ for his unemployment today."

"A cival engineer is a conqueror of the elements. He ~~is~~ bringing the elements of nature under his control. He is a fighter; he is a builder, so in order that industry and commerce and traffic ~~may~~ can be more easily and efficiently carried on. He ~~designs, locates,~~ ~~and builds~~ finds where dams, railroads, skyscrapers, etc. should be located and then builds them. ~~If there is a barrier in the way he takes care of that.~~ If there are barriers in his path, he removes them. ~~He constructs dams, builds~~ What is so important for China he lays out inland waterways, for ~~the purpose of~~ projects irrigation and water power. ~~All of these work come under the supervision~~ makes plans for the utilization of this belongs to the task of the civil engineer.

engineering because my father wished me to. At his suggestion I also acquired some knowledge of music, the arts and other subjects he thought worthwhile.

other nations in progress and in the position it holds in the eyes of the world.

and then he went on getting more and more eloquent and speaking in his poetic "Chinese".

(China, can ~~could~~ (innumerable)

"Our country ~~cold~~ use ~~a many more~~ engineers. We need people who can ~~could~~ speak both ~~the~~ Chinese and English ~~language~~, until t ~~T~~he time (comes - and it) will come-when the Chinese can ~~could~~ built bridges and (or the language of outsiders.) dams by themselves without the aid of ~~any~~ outsiders.

backward, too backward, and cannot keep pace with the modern (We Chinese are) (as a people) "Our country is ~~slow~~. Too slow to match the pace of the ever changing world. ~~Our people is~~ too patient. ~~They are~~ We are remain ~~ever~~ content to let things ~~go~~ as they are. We must change; ~~We~~ we must move forward; we must hurry ~~hurried~~, (and, above all,) we must build, if we do not wish to be lost in the kaleidoscope is movement ~~s~~ that is time. Times are changing fast. The backward ~~slow~~ countries will be the ones who will suffer the most. The political situation all over the world is getting to be critical. The conditions ~~affairs~~ and the events ~~happenings~~ of ~~in~~ the last few years are like a cavalcade ~~of marching horses~~ ~~whose~~ beats echo ~~yet through it all sounds the mighty tread of history march~~.

are engineers - (electrical engineers) "What we need now ~~is~~ civil engineers, mining engineers, [illegible] (administrators,) bankers, ~~and~~ people familiar with the business and economic ~~al~~ side of industry. ~~The~~ Art, ~~and~~ music and other miscellaneous cultural subjects are not so important now and must come later. For the present what we need is to ~~[illegible]~~ build China up, to and less important ~~impor-ant~~ subjects could come later but at the present time we need to build and change as rapidly as possible. otherwise ~~if we~~ ~~[illegible]~~ (we cannot help ~~we wish to avoid~~ falling into the abyss of destruction."

These were his eloquent and fiery words ~~Thus did he end his stirring but interesting speech.~~ And so stirred up was I by what he said that I wondered ~~I was aroused by the fiery way in which he spoke. Perhaps in~~ whether it might not be the best thing for me, too, to ~~the future the next best thing that I could do is to take a~~ ~~[illegible]~~ study ~~course in~~ engineering.

~~of~~ horses and the sound of its hoof-beats that reaches our ears is the sound made by history as it marches on.

"Our con

A ~~Year in~~ Visit to China

~~The following story~~ is is the account of the experiences of a young woman, who ~~have~~ has just returned from ~~been~~ to China ~~for~~ after a visit of almost a year, ~~may not be exactly a story of her life. It is a series of incidents that she've been through and because they reflected the lives of the Chinese as a whole and her life, I took the opportunity to put them down on paper.~~

~~I have written about young man, young boys, middle age woman, and now I have an opportunity to write about a girl in her twenties.~~

We who are born here do not understand the past history of China. On the Chinese calendar we do know that ~~that~~ the fifth of May and the tenth of October ~~as~~ are days of importance. We celebrate ~~and~~ them but it is doubtful if anyone of us ~~could~~ can know give ~~a definite~~ their ~~account~~ meaning ~~as to~~ or can give the reason of the celebration. Our mothers and fathers do not explain to us the purpose of ~~the~~ these Chinese holidays or, to be more exact, we, the children, do not ~~inquire about it.~~ ask ~~And~~ So, whenever a holiday comes around, we look forward to it simply as a day of rest and of feasting.

~~Through this girl I was able to learn that the celebration of the Chinese holidays over here is just put to shame by the huge and elaborate celebration of the same holidays in China.~~ But elaborate as are our celebrations of these days they are as nothing compared to what takes place in China. And this is what the young woman ~~Miss~~ whose experiences we are about to relate discovered.

~~This young lady,~~ Before she took her trip back, she was just as ignorant of the history ~~of the holidays~~ and the meaning of the holidays as anyone of us. ~~After her experience in taking part in the holidays~~ It was only during her visit to China that ~~did~~ she came to ~~realize the importance of these days to the~~ just what they meant in the lives of the Chinese people.

~~The young lady took her first peep in this wide world in the sunny, golden, state of California. She was married after~~ Mrs ~~Miss~~, the young woman in question was born here in

graduating from high school. ~~The husband~~ and she took ~~a~~ the trip ~~back~~ to China (both) for the purpose of seeing ~~the folks~~ (her relatives) and ~~also~~ just as a pleasure trip (itself). The husband's mother ~~mother~~ Her lives in Canton City, which (is) today ~~considered~~ one of the great (commercial) centers of Southern China. ~~There~~ It living is not so backward as (it is) in the small villages. But (Yet) many things that the people do there are strange and ~~quaint~~ peculiar compared to American life.

~~But to listen to the girl tell it:~~ let the young woman tell the story of her visit in her own words.

"My husband and I left California on December about four years ago (1932). We were on a new boat, the President Hoover, and we took a special third class room.

"I remember passing near Shanghai and we, who ~~are~~ were on the boats, could actually hear the roar of the guns and cannons and the buzzing of the airplanes overhead.

"We continued our way and (finally) ~~we~~ arrived in Hongkong somewhere during the new year. There was ~~a great deal of celebration~~ an elaborate going on. We (disembarked and) immediately left for Canton City.

"Canton City is a great deal larger than Oakland. ~~There are many people living there.~~ We lived in a brick house which was quite roomy. ~~All around~~ Throughout the city ~~the~~ the carpenters ~~are~~ were tearing down old wooden buildings and erecting new modern (ones in their place) ~~houses~~. Some of the streets ~~are~~ were very wide, ~~and~~ others ~~are~~ very narrow. On the whole, the city compared quite favorably with Oakland.

"The manner in which people worked and lived was very strange to me. ~~People~~ They worked ~~all~~ through the (whole) week. Sunday was (as much of) a week day ~~like~~ as any other day ~~of the week~~. All the stores ~~are~~ were opened. The only time (in fact) that the stores (were) close ~~is~~ was during the holidays and the week ~~during~~ of New Year. ~~Then most of the stores~~

close for one whole week. Of course the restaurants and the drug store did not close (then either). The fact is that most of the restaurants (of course, were) open all day and all night.

"There are two distinct sections in Canton City. The commercial and the residential. The residential section is supplied with electricity. However, there is only one electrical company. This company supplies electric for both sections of the city. During the evening it is a common thing to have the lights suddenly go out. The reason for this is that the commercial stores need the lights and the company (only way in which the can supply them with it is) by cutting off the light in the residential sections. When the light (thus went out) we lit the coal-oil stores and lamps.

"We cook with a wood-burning stove. In our house there was no gas range.

"The school-girls wear one middy and skirts. Grown-up women and men wore the typical Chinese long robes.

"The strangest thing to me, (however,) (was) the way in which the goods were sold in the stores. Each store sold only one particular kind of goods. A silk store (for instance, sold) only silk, a food store sells only foods. But more than that. Each street has its own particular store. One street would contain only food-stores, another would have only restaurants, (etc.) And it is very common for people to inquire (about prices) in every store and buy from the cheapest one. (This is made easy) because the stores are so close together.

"In the villages conditions are very different. (There,) Every Tuesday, the villagers (would) gather around (market-) centers and buy whatever they needed for the entire week. In the cities, of course,

that is not necessary because the stores are always open.

"My husband (took a position and) worked at San Tow for many months. He does not come home very ~~very~~ often because the trip ~~is~~ was so far.

"Most of my time in China ~~is~~ was spent ~~in~~ visiting the villages, ~~and~~ the temples and the old sights. I remember ~~ed~~ (particularly) visiting an ancient temple up on the hills. The se temples are very ancient. Some of them ~~being~~ are built right out of the rocks on the hills. Today people go there to pray just (as they did ages) ~~like long~~ ago. Every temple has its own history. I visited so many of them that I do not remember ~~ed~~ the history of any one of them. ~~the temples~~.

"The life of the Chinese people in China is full of color and atmosphere. They make a great deal of fuss over funerals and weddings. Sometimes the only difference between a wedding and a funeral is that, instead of a coffin parading through the streets, one sees a sedan-chair and the color of scarlet red.

"In weddings the celebration is (extensive) ~~huge~~ and elaborate. The mothers of the brides ~~daughters~~ parade the furniture of their newly-wed daughters through the streets so that people can ~~will~~ see how much each one ~~she~~ got. (The celebration goes on) ~~People celebrated~~ for days and days.

"The fifth of May is an important day in the Chinese calendar. It is the Festival of the Dragons. On that day it is customary to have (the socalled) dragon-boats races. The men of the town row the boats and people line the shore to witness the spectacle. ~~The~~ Different families donate ~~give~~ cakes and cookies and fancy foods (which are passed) back and forth. At In the night feasting ~~everybody~~ and merry-making takes place everywhere. ~~feasts and make merry~~.

"The fifteenth of August is another important holiday. ~~in China.~~ It is the festival of the Moon. On that night every person goes up to the roof ~~providing of course~~ whether the house has a (true and convenient) roof or not. There on a little table, will be set food such as rice, wine, (as well as) candles, good-luck papers, and chopsticks. ~~And~~ The people wait until the moon is right over their head (and then offer up) ~~until they say a~~ prayers. After the prayers the cookies and (pieces of) cakes ~~is cut~~ (are distributed) and eaten right ~~up~~ there on the roof.

"It is a beautiful sight to go up on the roof on this holiday and watch the lanterns swaying on the roof tops. Every housetop has ~~many~~ numerous lanterns, ~~and people play mah jong up on the roof that evening by the light of the moon and the lanterns. The moon that day is supposed to be the brightest in the whole year.~~ (throughout the night, ~~people~~ by the light of these lanterns and the moon, people played mah-jong. The moon is supposed on that night to be the brightest) According to an old legend (in which all) the people believed that there ~~is~~ was a woman up in the moon. And (The old people believed that) during an eclipse, ~~the old man and woman of the village said that the woman~~ (up) in the moon ~~is~~ was eating the moon ~~and digesting it.~~ it. ~~Many people still think that an eclipse is caused by the lady in the moon.~~ This is, in fact, a general belief everywhere.

"The tenth of October is another important day. It is (the Chinese) ~~China~~ independence day. It is a day for fireworks, Parade, Noise, Excitement, Celebration. Schools (are) closed on that day and the students marched (through) around the city. ~~Meanwhile firecrackers boomed all through the day. And in the end people end up in feasting like every other holidays.~~ It ends as do all holidays with eating and feasting.

"The days sped by very quick(ly) and (before we knew it,) ~~soon~~ the year ~~is~~ almost (was) ~~through~~ gone. My husband have(d) to come back within a year or he would ~~could~~ not (be allowed to return to America.) ~~come no more~~. Why? Because Uncle Sam says so.

"So, ~~we came back and~~ before the year was over we had to leave. Since the life seems to lost much of its color and excitement. We arrived in California somewhere during the Christmas holidays and I was actually surprised by the quiet way in which the holiday was celebrated. After the noise and excitement of Chinese life I came to realize how much I would have missed if I did not take the trip back.

"People have asked me whether I ~~like~~ preferred to live in California or China. It is a rather difficult question to ~~decide~~ answer offhand. But if I had to choose I would say that I would rather live in China providing that I did not have to live in the little villages. The cities are just like the cities over here in America. True, they are not so modern as the ~~cities of America~~ latter but they are much more ~~better~~ modern than the villages.

"Since my return coming back to California I missed the color and noise of ~~the celebrations~~ the holidays as I saw them celebrated in China. The Chinese people celebrate the holidays too, over here, but the difference in the manner of celebrating is so great that, in this respect, at least, they do ~~vast that it does not~~ seem like holidays at all.

"I would not have to worry at all about making a living in China. I once had an offer, for instance, from a small school ~~demanding~~ for my services as an English teacher. I did not take it ~~the job~~ because I feared that I did not know enough ~~of the~~ Chinese ~~language~~ to translate the English into understandable Chinese. ~~At the present time~~ Today I am studying Chinese intensively ~~the language~~ in order to be more competent ~~exact~~ if another opportunity like that ever comes up again.

"My husband is an expert ~~engineer and builds~~ in building ~~built~~ bridges and dams. ~~He is an expert architect.~~ There would be ~~is~~ little danger ~~trouble~~ of his being unemployed. He could find work very easily. He is more of an architect than engineer. He draws up the plans, estimates how much material is necessary and then supervises the construction. He gets excellent pay for this.

"Of course he does not build the bridges himself. He supervises the building of it. He draws the bridge and find out how much material it takes to build it. He gets good pay for it.

"When we came back to California ~~we came~~ ~~back~~ returned on the spur of the moment. My husband was making very good wages, and we were getting along very well. ~~We have~~ (and we had about) decided not to come back at all. At the very last moment, (however,) we came. Over here in America he does not make as much as if he had stayed in China but we came back in order to avoid ~~confusion in~~ (being entangled) the immigration laws.

"I am anxiously waiting for the day in which I ~~could~~ can return (to China) and experience ~~the same fun~~ (once again the joy) and thrill~~s~~ that I ~~have been~~ experienced ~~through~~ (this last year)."

It was hard to imagine that one short year in China would bring forth such enthusiasm in a person. It seems to me that the young lady has been through a lot. I do not blame her for wanting to return and enjoy the same fun and gayety that she is so anxiously looking forward to.

Conflicts

The old pot rule

East is east and west is west, but never the twain shall meet. This is an old saying that almost everyone knows.

China is a land where superstition dominates the people. It is one of the superstitious countries of the earth, if not the most superstitious. We would think that a country like China, who had a civilization so long could not be a land where strange and unbelievable things happened. But strange things do happen. Listen.

It is a sign of bad luck to have the rice pot empty on the New Year. One is condemned if he says an offensive word in the New Year. If one puts his elbows on the tables and his hand under his chin, then that person is doomed to suffer from ill luck. If one dreams he is taking a bath, it is a sign that he is going to die. If he dreams that he is having his tooth extracted and there is no blood, then that person must beware, but if there is blood, then all that person has to do is to sit and wait for the good fortune that must soon come his way.

I remembered many years ago a certain New Year's Day. Firecrackers were booming along the streets of Chinatown. The stores and houses were decorated with red banners. Children who were usually dirty and untidy appeared smiling with clean faces and surprisingly clean necks. On the streets there were women and children. All were going to pay visits to their friends. The children were especially happy because they were going to receive money wrapped in red-good luck papers. It might be a quarter, and it might be a half dollar.

The women were wearing red and bright green silks. And the little babies were dressed in an all red outfit. Luckily there were no bulls around or the spectator will see more red.

The women's hair ~~is~~ were fancily decorated. Golden peacocks resting

on golden stems. Colorful earrings gleamed in the sun. On their hands there were golden bracelets by the dozenfuls. Both arms were heavily laden with ornaments.

The air seemed to be different. It was New Year and everybody was happy. At home the mothers made home-made cakes and cookies. On an old table, covered with a recently purchase tablecloth, there were two dishes of oranges, two dishes of watermelon seeds. Some lichee nuts, some dried sweet cocoanut, and some sweet Chinese lilies. On the walls there were many red papers on which were written good words and greetings for the new year.

On the seventh day of the New Year friends gathered together and feasted. In the afternoon there was a dragon parade. And all of the stores hang up a cabbage. Inside of the cabbage there was some money, the amount ran from a dollar bill to one hundred dollars. And when the dragon visited the home, then that home is supposed to be blessed with good luck for the whole year around.

And the evening before the New Year started, the mothers ~~lighted~~ lit red wax candles and burned golden papers. At exactly midnight everyone in the family gathered together and ~~eat~~ ate "jide."

And then the mother will give a dime wrapped in red paper to each one of her children. The father did the same. And the children put the two dimes and put it under their pillow for one whole week of the New Year.

And the next morning the first day of the New Year everyone dressed. The children did not go to school that day. In the more superstitious homes the mothers locked up all of the brooms and dustpans. The floors remained unswept for one whole week.

No one should take a bath that day. It was not right.

And when the children woke up the next morning, they should not cried or fight. If they did, then they would frighten away the good luck gods and goddesses.

All day long the women ~~go~~ went visiting or they were at home receiving guests. For one week everybody was happy and gay.

On the last day of the New Year, those who could afford it, shot firecrackers for one or two hours. It was the end of the New Year, but it was the beginning of a new year. Everything was colorful and dazzling. And when midnight drew near, the lonely echo of a firecracker died away. And the next day people went back into their ordinary work. The streets were filled with firecracker paper. The red bright banners were taken down. And the youngsters put away their new clothes until the next year.

That was the scene the spectator saw five, ten, or fifteen years ago. But lately in the last few years something had happened.

It was a change that only a Chinese could know. To the outsider nothing had happened. It was New Year, but there was not so much fuss. Women went visiting as of old, their hair were neatly bobbed. Some wear long robes and others wore American clothers. They did not wear much jewelry except a single diamond ring on the finger. And some gave money to the children without wrapping them in red papers.

Instead of having oranges, flowers, and lichee nuts, people put only a dish of watermelon seeds on the table.

No one locked up their brooms and dustpans. Some of the older children did not even dress up for the New Year.

What had happened? Was there a conlfict going on somewhere? Or was it something else?

The children played an important part in the change although they may not know it.

When their mother came to this country, she was Chinese all through. In manner, and speech, and action she was thoroughly Chinese. The children, when they were babies, saw their mother followed strange customs. But when they grew up they looked upon it as a lot of fuss and nonsense. So the mother little by little dropped some of her strange behavior and kept some that were not so odd. We can say for sure that all of the children of the Chinese today when they grow up will not retain any of the old customs. Perhaps they will, but it is hard to think so.

So that today the mother is the only one in most families, who still retain an atmosphere of old China. The children look upon it with wonder.

So that today in the New Year, the holidays, the celebrations the old Chinese atmosphere is missing. All of the change is brought about gradually. Little by little.

We would be inclined to think that the old women who came to this country would never be able to change over. But they do.

This story is about a woman who did change over almost completely. She changed in action, in manner, and in clothes.

She was the oldest child in a family of nine children. She was married to her husband through the family's arrangement. This husband was a rich landowner. When she married she left her village and and went to live in the new house that her husband built for her. She did not have to do any work. Everything was done by maids and she herself got two personal maids of her own. One of the maids was adopted by her. This maid, when six years old, lost her mother and she was left alone to care for herself. The woman adopted her for a maid.

And the maid had care for her from then on.

The husband did not have to work and the wife did not have to work. They owned acres and acres of land. They ~~do~~ did not work on the land themselves, nor did they ~~do~~ hire~~d~~ someone to do the work.

The husband leased the land to farmers. The lease could be renewed if it ~~is~~ was satisfactory to both parties. The tenants lived ~~lived~~ on the farm.

The man decided what main crop to grow. And the farmers had to obey. He was concerned with something that had a good market. However, the farmers can grow subsidiary crops. These crops belonged to the farmer. The farmers did not have to pay any rent. The year's rent was settled at the harvest. In good or bad seasons both the landlord and the tenants shared together.

Some of the strange customs that the woman explained were:

"Manners is the most important thing to the Chinese people. Respects for the elders is very important. Even if the older person is wrong the younger people had to respect him just the same. It is a disgrace to offer tea to anyone with one hand. One has to offer tea to a friend or guest with both hands. One has to stand up while offering tea.

"On days when we visit the graves of the ancestors we ~~has~~ have to kowtow before each grave. Then we light the wax candles and put food on each grave. Sometimes the beggars come around and eat the food while we are away.

"On days of festivals there are many excitement. Men drink themselves drunk. They play games with their hands, a game called "chi mew". The loser has to drink a glass of wine.

"Red is the good luck color of the Chinese people. On the New

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Year everything is red. And children and adults wear colors that would make a modern artist crazy with hysterics. But it is typically Chinese. We light incense and punks to the earthen gods and goddesses.

"Life was easy and restful. None of us in the house has to work. But sometimes because of curiosity, I go down into the kitchen and help in the cooking and the preparing of the food. All ~~aound~~ around the house we have gardens and varieties of dazzling flowers. The gardeners are magicians because of what they could do with the flowers.

"My husband and I always wanted to see America. We came over four years ago. Since coming over both of us have to work. But we like it. As my stay in America lengthened, I became attached to this country. I came to America without intent of learning anything here. But soon I noticed that the people over here were a little different from the Chinese people of China. Many had their hair bobbed. Many wore American clothes. They fit in the scene. When I wear some Chinese robes uptown, I seemed to be so conspicuous. The American clothes are more comfortable.

"My oldest son absolutely would not have anything to do with customs. He says everything is so silly. I found out that just being in America alone is a great education.

"I remembered many years ago, when I was a child something happened to me. I was eating a piece of chicken. I was choked. My mother immediately put a bowl of rice on my head and with a pair of chopticks she rattled on the bowl. She said that the will ~~taking~~ take the choke away. In my house today if I did such a thing, it would seem ridiculous and comical. But in China everybody takes it seriously.

"The Chinese way of saying hello is, 'Have you eaten rice?' But now unconciously when I see someone, I say, 'Hello'.

"It is a change that had come so gradually that even I, muself is not awared of it.

"We Chinese have big families. When we go out, the whole family take up the entire street. My oldest son would not go anywhere with us if we are going out together. He seems embarrassed because there is such a big group.

"Many people would think that there is some sort of a gulp between the Chinese of old China and the Chinese who are born here. But there isn't. We are gradually adapting ourselves to western life. Slowly but surely. I found for myself that I am dropping many things that I would never think of dropping in China.

"The family discusses outside affairs and books. Of course I do not know the things they are talking about, but I try to learn something if possible. My sons and daughters are always going to the motion picture shows. They know long before the show reach town whether it is good or not.

"I do not have much time to read. Few Chinese women have. But I look at the newspaper once in awhile. We seem to be getting along all right."

So the twain did meet.

The woman is thirty-eight years of age. Her husband is a few years older. After nine years of married life in China, she came over to this country. Three children were born in China. When the mother came over, they stayed with the aunt in China. Two children were born in California. During these four and a half years that the woman had been here she is changing herself and adapting herself to this life.

And at home the family speak Chinese and English. Yes, they do.

In fact more Chinese or rather we mean more English is spoken than the native tongue.

And the children know all of the recent slangs. And today they add to the accomplishments, pig latin. Yes, they are advancing themselves in this world.

There are many many families identical to this one. But they are getting along. No fear of that.

To those who wondered and doubt, we offered this humble story.

Jon Lee rewrite

The Old Mother

~~The Story of an Old Mother~~
(former ~~title-A Life~~ Story)

~~To~~ For most Chinese, the small village is the ~~central nucleus~~ center of life itself. ~~It is in the surrounding of the small village~~ such a village on its ~~where~~ that most of them are born. It is the birthplace, the home, and, often, the ~~final~~ grave for many of them. ~~From the life of~~ It is such a small hamlet, the inhabitants wander ~~ed~~ away, some to far distant cities in China itself, others to foreign lands, ~~and then~~, sadly enough, ~~there are those who~~ Some there are, however, who spend their whole lives in the surrounding ~~where~~ in which they are born, hardly taking part in any manner, in the outside world. ~~They~~ Yet even such villagers hear about the glamor of foreign lands, and about the richness and fortunes ~~that are~~ available to those who ~~wish~~ go out to seek them. ~~But unfortunately,~~ If they stay at home, this is either because they have not the means to leave or because they do not wish to ~~leave the~~ separate themselves from the piece of land ~~of their birth~~ where they were born. And so these people never have the privilege to ~~see the~~ of seeing other lands ~~outside of~~ except their own. However they know about these other lands ~~Many of these old villagers~~ have sons or daughters there, for instance, here in America, ~~and~~ It is ~~by~~ through the letters ~~that~~ which these faithful sons and daughters write home that the old folks are able to catch a fleeting glimpse of what America is like.

~~Perhaps~~ Possibly there is, in their hearts, to their minds, a yearning to see this land, this golden land where their sons and daughters are able to ~~get a living for so long a time~~ make so good a living. But, because they are old, many of them much too old to travel, they ~~remain~~ are content to wait for the day when it will be possible for their sons and daughters to return to them for a final reunion. Even as the ~~long~~ years drag by and there is no sign of the in childrens' return

~~ing parties, these old folks do not give up~~ their hope ~~or~~ and faith never wavers.
Someday, they feel, perhaps someday soon, their children ~~will~~ are bound to return back to home.

~~But that~~ This hope ~~is~~ and faith is, of course, not always rewarded with success. ~~There are~~ Many ~~who~~ wait in vain, ~~whose~~ many will never have their hopes ~~will never be happily~~ realized. For, even though the children wish to go back to see their old parents, many obstacles stand in the way. Some cannot afford the trip because of economic ~~pressure,~~ circumstances, others ~~cannot~~ because of family matters. And all the time ~~while~~ the old folks write, letter after letter, pressing them which the sons and daughters ~~must~~ answer, reluctantly, that possibly, perhaps soon they will go back.

Because there are so many families ~~existing~~ for whom ~~in~~ such a situation holds true ~~relationship to each other~~, ~~this~~ a story of ~~the~~ an old mother in China which is now to be recounted is typical. ~~of many other Chinese families.~~

Today, in a small village in the province of Canton, there is an old ~~this old mother is~~ mother approaching ninety years of age. She is anxiously waiting for the day when she can see ~~the~~ those sons and daughters who left China so long ago and who expected some day to return to the homeland. The old mother knows that at her advanced age, death is close, and she wishes to see her children once more before passing to the land beyond.

Today she is almost blind, and, unless ~~she sees her~~ children return soon, she will not be able to see them again. Every six month she writes a letter to her smallest child, now a woman of thirty-three, telling her to return ~~back there when~~ home as soon as it is possible for her to do so.

Now, much as ~~the~~ is daughter wishes to return, ~~yet~~ she cannot do so.

She ~~wants~~ years to see her old mother again after all these years of married life, Twelve years (she has lived) in America, ~~and often~~ She thinks ~~has thought~~ often of the ~~time~~ day when she ~~may~~ can return to the place where she was born, to see again (the) old faces and (the) scenes which have ~~lingered on~~ stayed with her all these years. ~~Sometimes~~ At times she has a (real) nostalgic ~~feeling of~~ for the land she left. Because of this homesickness, She ~~always~~ saves whatever she can ~~afford~~ in order to prepare for the day when she can go back. Yet every~~thing~~ time that she makes (her) prepar~~es~~ations to go, something comes up ~~and~~ to detain her.

How well she remembers that old mother of hers, now ~~a~~ the grandmother of her four children. How clearly she sees again the scenes of her childhood (when) as a little girl, (she) roam~~ing~~ed over ~~in~~ the big farms which her parents owned.

The sees the wide rolling land before her, the rice fields, the well, the small house on top of the brown earth. She feels ~~once~~ again the coldness of (the) winter, (and) the heat of (the) summer, (remembers) the taste of (the) fish and (the) vegetables, (and of) the rice her mother used to cook. ~~Above all~~ She cannot forget the land of her birth, China, the land she has (so intensely been) long~~ed~~ing to see ~~once again~~.

(But) When will she be able to go back again? She does not know. (Yet) She must see her old mother once more. Letter after letter ~~she~~ has (been) received ~~from her old mother,~~ begging her to ~~go~~ come back. How often has she said to herself that ~~soon~~ she will (soon) go (back), ~~and now~~ (yet here) she ~~still~~ is ~~here~~ still in America.

She has not enough money to take the whole family back, ~~and she~~ nor does ~~not~~ she want to risk the chance ~~to~~ of ~~have~~ing her husband lose his job ~~by going back with~~ if he accompanies her. (Besides,) She has heard about the high cost of living from her friends who have come back from

Many things have always prevented her.

China, and because of this (fact, too), she (hesitates. She) does not want to go back until she has enough (money) to be independent for a reasonable period of time.

~~All these~~ And so the years have passed by, and ~~yet~~ (however) the desire of this woman to return to her homeland remains unfulfilled. She ~~has~~ (however, consoles herself with the) hope that, before it is too late, she will have a chance to see her old mother again.

The old mother (is there) in China ~~is~~ waiting, waiting (patiently). ~~So many years ago~~ She remembers (how, many years ago, she said) ~~saying~~ goodbye to her sons and daughters ~~who~~ (as they) were leaving China to seek their livelihood in far away America. At that time she had her eyesight. As the boat sailed away from the dock, (That was many years ago,) the tears blinded her eyes. ~~And~~ Today ~~now~~ she is almost blind, (would possibly be) unable ~~anymore~~ to see and distinguish her children even if they did ~~go~~ (come) back. ~~But she will rejoice~~ Yet even though she could (not recognize them she would rejoice) in the reunion and be happy. Her one ~~desire will be accomplished~~ yearning and desire will (have been accomplished) and she can die happily. Will she (even) live to see this day? ~~Only time alone can tell.~~

~~And~~ (Hers has been) a long life; she has seen ~~too~~ (much), this old mother. Her seventy years of married life ~~was a full one~~ were, rich with children and grandchildren. Although she was a farmer's wife and worked steadily all her life, she remained content with what she got out of it. She asked no more than to have a home and enough to eat. ~~To her there was~~ She had no need for (a) large (to) mansion or expensive clothes. Her parents ~~were~~ (had been) poor and had (had) their start from the land, ~~this~~ and land ~~where~~ (was something) she had always known, ~~this land where someday, sometimes, she would return to.~~

Her husband ~~was~~ (had been) an educated man who lived in a nearby

village. The in marriage had proved ~~of these two was~~ a fruitful one, for there came thirteen children (born) to these two, seven boys and six girls. Of these thirteen, twelve are still alive, while one died when a child.

For these ~~Life to the~~ two (life had been) ~~was~~ a long hard task (filled with) ~~of~~ work and labor. (out of their land) ~~From~~ yet ~~Out of the good earth,~~ they managed to raise enough to bring up the children, to acquire enough for a (comfortable) ~~well~~, (although) ~~if~~ not (an) extravagant living.

For To the wife the world (consisted of) ~~was~~ only land and sky. In order to survive, one must work, and work she did, from her early girlhood until she was too old to move around in the fields.

Spending her almost entire life on the land, she ~~the wife~~ knew only a few outside places, and these ~~were a~~ few neighboring ~~neighborly~~ hamlets where her friends lived.

When she was a little girl, she had very little education, for in those days, girls had no need to be well educated. All that a girl had to ~~must~~ know were good manners, good behavior, obedience. The most important thing to her was to be a good wife and mother, in order to bring her children up properly. (Accordingly,) After her marriage, she ~~the wife~~ devoted her life to her work and her children. To them ~~She~~ was ~~a~~ mother, teacher, advisor, and often ~~the~~ doctor. She was fully prepared to meet obstacles, whatever they might be, whenever they came. She was (a person) ~~one~~ of great courage and strength, and of immense energy and power. (throughout) ~~For all during~~ the long years of marriage, (the ever-recurring) ~~surviving~~ winter, summer's droughts and the ravages of nature, she remained (adamant) ~~staunch~~ and unflinching. Because of this, she survived while others (fell by the way) ~~failed~~.

But her husband, however, was an entirely different (type of) person.

Although he had thirteen children, he showed no fatherly affection toward them. He could not stand the constant irritation of having children bother him with trivial matters that did not concern him in any way. Whenever he worked or was occupied in a task, any annoyance~~s~~, however slight ~~they~~ it might be, ~~were~~ was enough to send him in to an immediate outbreak of anger. ~~With~~ This ~~outburst of~~ ~~this~~ quick anger ~~overcoming~~ took such possession of him, he could not control his words or action. Whether they ~~be~~ were the boys or the girls, who annoyed him he beat ~~his~~ ~~children~~ them ~~constantly~~ repeatedly. Once, when his third child annoyed him at his work, the father picked up a large wooden pipe, and with ~~it, he fell~~ struck the boy such a heavy blow on the head ~~of the child,~~ that he almost kill~~ing~~ed him.

The husband was a farmer, ~~so was~~ as his father had been before him. His father owned many acres of land, and, ~~####~~ when he died, ~~he divided~~ the land was equally among the sons.

The husband ~~This man~~, the second son of a large family, took his wife to live with him to his piece of ~~in the~~ land. There he worked ~~in~~ the ~~###~~ brown earth ~~he~~ and toiled, year after year, and when ~~the~~ his sons grew up, they too, toiled and helped with the work of the farm. Each year during the harvest, both in the summer, and ~~also in~~ the autumn, every~~one~~ available person in the family went out to the fields to work. ~~Then~~ When, ~~after that~~ this was finished, the whole family could settle~~d~~ down for a few months of rest.

And thus the years ~~went by~~ passed, one ~~into~~ after another, and the routine life of earning a living from the land went on. Year after year it was thus, and the children grew up into manhood and womanhood. Then one by one, the sons and daughters got

married. Some stayed in the land, others migrated to foreign ~~lands~~ countries. But the old mother remained in the interior of the ~~small~~ village, proud of her position as mother, grandmother, and great grandmother. Here ~~was~~ her whole life ~~before her~~ had centered here, in this land which had supplied her with food and shelter. There was nothing more that she desired. Her daughters were married ~~into happy families~~ happily, so were her sons. ~~And the~~ Many sons supplied her with food and money when the old father died. Her life was secure, and there was no need to worry about the future. She had many sons to care for her. ~~But~~ It was, however, at this time, that her eyesight began to fail her, and as the days went by, she saw the land grow dim, the sky grow dark, and she knew within her heart that soon she would be blind and that she would not be able to see the outside world again. This constant dread of blindness frightened her, not so much because she would not be able to see the light ~~again~~ any more, but because she wanted once more, to see the three children who had ~~come over~~ gone to America to earn their living, ~~but~~ and who had not ~~gone~~ come back during all these years. ~~It~~ It was her greatest wish to see them ~~again~~ once, ~~and~~ as she grew blinder ~~by the~~ every year, the fear dawned upon her more and more that unless ~~it is~~ they came soon, she would ~~not~~ never see ~~her sons and daughters again~~ see them and recognize them.

Her youngest child, the young ~~wife of thirty three~~ woman, thirty three years old, ~~is~~ was ~~the fondest~~ her favorite child of ~~this old mother~~. ~~It is~~ She it was the mother's ~~greatest desire~~ yearning so intensely to see ~~her~~ once again. ~~And after all these~~ Many years ~~of waiting to return to the homeland, the wife is still unable.~~ The old woman had waited and still she had not appeared.

~~There is a constant yearning in her heart to go back and~~

~~see her homeland again.~~

~~here she~~ But the daughter is, still in America, ~~not yet able to know when~~ still undecided, still uncertain as to when she will be able to go back to China. It seems ~~so~~ a long ~~ago~~ time since ~~that~~ she left her land to come over here. When She was ~~in~~ had left China ~~she~~ because of the ~~received~~ many letters she had received from her brother urging her to come over, ~~for~~ letters telling her that America was a nice place to live in, and that there were opportunies for everyone. She was greatly influenced by these letters and ~~her greatest~~ soon became filled with the desire then was to come ~~to America~~. Her opportunity came when she was married to an America-born Chinese, ~~and~~ He brought her over ~~to this land.~~ Her first impression of America was one of surprise and wonder when she saw the ~~to see~~ homes supplied with electricity, water and gas. America was a wonderful land, she thought then. How different the cities were from those in China, with their tall buildings and wide streets. And the people seemed to be moving all the time, ~~in a sort of hurried haste.~~ always hurrying along and in haste.

~~Her~~ Then a new life began for her in America ~~began~~, and because everything, her life, her home, the atmosphere, was so new and strange, she adapted herself to the new way of living, and had little time at first to be ~~homesick~~ homesick.

Thus did her life began in this new country, and because she ~~went about it with all her strength and enthusiasm. She~~ was ~~too~~ so occupied with earning money and raising a family, that she had little time to worry about returning ~~back~~ to ~~the~~ her homeland. ~~Sometimes~~ She felt definitely, she thought that some day ~~knew that~~ she would return, but when that day ~~is~~ was to be, that she did not know.

~~Now she has~~ Three children were born to her, and the years have passed quickly by, ~~and~~ Then, after a while, she has time to dream of the land of her birth, and be filled with the desire to revisit the old scenes and see the ~~yearn again to see old scenes and old faces~~ which she has now almost forgotten ~~now~~, and were but ~~but which still are~~ a vague memory to her.

[she would explain to those who asked her]

Most of all she wanted to see ~~her~~ that old mother again. ~~And as she explained,~~ "You know how these old women are," "if they want something, they ~~just~~ want it. I would ~~like~~ so very much like to go back, but it is next to impossible. My husband is settled here, and the children are going to school. ~~All these will be upset if the whole family is to go back.~~ [if I went] [would be disturbed.] If I have enough money, I would ~~really~~ go back alone [just] for a short time, but [even this,] I cannot afford it. I really do not know when I shall be able to go. [yet] I know my mother is anxiously waiting to see me again, and [really] I do not want to disappoint her."

The old mother in China is almost completely blind. Whenever she wishes to go anyplace, someone has to lead her, but her almost complete blindness is not a great handicap, for she can do many things. She can find her way around the house. She can light a candle without any trouble, and she can go to her room without any aid from someone else.

Not so long ago when one of her grandsons went back to see her, she was extremely happy. Everyday she cooked tempting foods especially for him, and she gave him money to buy candies and cakes.

There is only one thing that spoils the happiness of this old mother, and this is that the wife of her first son is always quarreling with her, making life almost unbearable in these last moments of her life. Often this wife makes the old mother cry, and do everything in her power to make the home unpleasant for the old mother. She opens all letters and takes out whatever money she can find which is intended for the old mother.

But although the old woman did not have the satisfaction of seeing her beloved daughter she was visited by one of her many grandsons. She had written

~~This old woman had many grandsons in America. But so far only one had been back to see her. This boy is the son of the women's second son.~~

~~He went back four years ago. The grandmother wrote~~ many letters ~~urging~~ saying that she would like to see one of her grandsons. and finally one of them ~~And this boy~~ was one chosen to go back. ~~to see the grandmother.~~ He was the son of the woman's second son and ~~He~~ was twelve years old when his father sent him ~~back~~. That was four years ago. He stayed in China for four years and then ~~he came back again~~ returned to America.

This is what the boy had to say:

~~The boy's story is as follow:~~

"When I ~~went back~~ arrived in China I found that grandmother was completely blind. Whenever she wished to go anywhere, either I ~~always had to lead her~~ or someone else had to lead her. In spite of the fact that she was blind, however, she could do many things. She could find her way around the house; She could light a candle and ~~she go~~ went to her room without any help. It was only when she went outside that someone had to lead her. I was the first grandson from America that had ever gone back to see her. ~~Grandmother~~ and she was very happy about it. When I arrived in the village where ~~my grandmother~~ she lived, I was very surprised for it. ~~It~~ was so different from anything in America. The streets were about three yards wide, and they

~~"The streets~~ were filled with the waste material and the refuse that the villagers threw out. But soon I ~~had to get~~ used to it.

"Grandmother treated me very nicely. Everyday she had a special dish cooked for me. And she gave me money to buy candies and cakes.

"My uncle, who ~~is~~ was the ~~first~~ oldest son of my grandmother, was married. ~~and lived with her~~ His first wife died and had then he married another woman. That woman was always fighting ~~with grandmother.~~ and ~~She was always~~ quarelling with grandmother. I remembered how many times, she made grandmother cry. I ~~do~~ did not like ~~that woman~~ her.

One Thing was unpleasant.

had lived with her for some time.

"Father used to send ~~money back to~~ my grandmother money and this woman would opened ~~her~~ the letters, ~~and kept the money~~ take out the money and keep it for herself. She did ~~that~~ this for a long time before ~~anyone~~ it was found ~~it~~ out. ~~But~~ However, the husband, ~~of this woman~~ my uncle was very nice. He was not like ~~the~~ his wife. I wondered why he ever stayed married to her. ~~That~~ At first this woman used to live ~~with grandmother~~ in the same house with my grandmother. But when I went ~~back~~ arrived she and my uncle had to ~~go~~ move to the old house and I lived in the new ~~house~~ one with my grandmother and the son of my uncle. The old house was just a block away from the new ~~house~~ one.

"Uncle owns a store in the village. People came and ~~buy~~ bought goods ~~from with~~ him on credit. Some people owe~~d~~ him money and never paid the bills. Since most of the people ~~are~~ were close friends it was, of course, hard to tell them to pay. The store, ~~does~~ did therefore, did not make much money.

"Grandmother spent most of her days resting out in the ~~sons~~ sun. ~~Sometimes~~ Occasionally some old women ~~came~~ would come to visit her and they then sat around the yard talking about business and about America. They talked for hours ~~like~~ about ~~this~~ these things.

"Village life in China is ~~so~~ different from city life. Everything is ~~so~~ leisurely done. ~~There~~ In fact everyone seemed to be closer to nature. Everyone ~~is~~ seemed a part of nature.

"When I ~~came~~ was ready to go back to California, grandmother regretted to see me go. ~~She~~ and she told me to tell my father that she wished to see him ~~go~~ come back. My father wanted very much to go back, but he could not do so for the same reasons that my aunt could not do so.

"I want ~~to go back~~ now that I am back I want to return to China again. I never had a chance to really see the big cities when I was there. The next time I go, I ~~would surely~~ certainly intend to visit ~~the cities for a more careful inspection.~~ them and inspect them carefully."

~~Now the youngest child in the family of thirteen is called~~

This is the report that the boy brought home.

But the youngest of the thirteen children of the old woman, lai gu as they call her, ~~"lai goo." She is~~ the aunt of this boy, who went back, she has

~~She had been in America ever since she married. Always she wished to back but because of circumstances she had never been~~ able to get beyond the stage of talking ~~about~~ the trip, and through no fault of her own.

The years passed by quicky. The old mother was getting to be older and older. And the desire of the lai goo became acute. She is hoping that someday somehow she will have the opportunity to return to the village where she was born and see her mother.

She said, "You know how those old woman are. If they want something they want it. I would like very much to go back. But it is next to impossible. My husband is settled here. My children are going to school. All these will be upset if the whole family is to go back. If I had the money I would go back for a trip but I could not afford it. I really do not know when I would be able to go."

And so The old woman in China ~~As waiting, waiting~~. ~~Many years ago she remembered saying~~ goodbye to ~~her sons~~ and daughters who were leaving ~~China to come to~~ for America. She had her eyesight then. ~~As the boat sailed away the tears blinded her eyes. Now she is actually blind and even if the sons and daughters returned to the village,~~ the old woman would not know what they looked like. But she would know that ~~her sons and daughters~~ they were near to her, She would be happy.

~~Will~~ she ever live to see the day when her childfen shall go back and paid their respects to her? Time alone will tell. We think that anyone who had been a mother, grandmother, and great-grandmother really deserved some happiness. Yes, she really does.

stays in her village and waits. She waits and thinks of the time she said those of her sons

Short Story Easter Morning and Mr. Saroyan Jon Lee

Yesterday was Easter, and the only thing that I did was to go to the Fox-Oakland Theatre to pass away the time. But during the afternoon I ~~had~~ went up to the roof of our store, and there I sat in the hot sun, looking down upon the street, seeing the familiar things, the Alameda Tube, the automobiles, and the five trees right across the street, and the empty lot where people live in old automobiles and shacks.

The five trees had all blossomed forth into nice green leaves, and the wild birds flickered in and out, chirping and singing in symphonic ecstasy, and I felt myself as a bird winging over the freedom of the sky. These five trees were bare in the winter, and in the fall I saw the brown-red leaves floating to the earth, where they turned to dust in the coming of the chill winter, but always in the coming of the cheery spring, the leaves would blossom forth again, sprouting out of the cold and dead-like limbs, little green leaves, but especially during the Easter, and then the leaves took on a fragrant and magnificent feeling, and this Sunday as I looked across the street, I saw these five trees again, and they were all in bloom. It was Easter.

The day was warm, very hot indeed, and the wind was hot and uncomfortable, but watching these trees made me forget about the uncomfortable air. For these trees always held a fascination to me. From my windom in my bedroom I could see them, tall, stately, magnificent too. Sometimes when the weather was bad, I could hear the wind fighting its way through the singing leaves, and in the morning, many of the leaves had fallen, but always the trees are there, and I am glad, for I

always admire these trees. Somehow they always stir me inwardly somehow, I cannot explain.

It is always a habit with me to go up to the roof on Sunday, and I did it many times. There is nothing wonderful about the roof right above the store, but it was there that, sitting in the sun, dreaming up to the blue sky that many of my stories came to me. It was while looking over to far away, to the purple hills of Berkeley, that once I got the idea for a short story, something about atoms and molecules. And so I loved this roof.

No one ~~go~~ goes up there except my sister to hang up her wet clothes on Sunday, otherwise I am the only one. The roof is very low, and the five trees are very high, so high, that even while I was lying down I could see them, always swaying back and forth, giving forth strange mysterious sounds, communing with nature. Sometimes I would look at the trees for many moments, why, I myself could not explain. It was indeed so wonderful to know that many years from now, after you and I will have gone away, these trees would still be there, and the green leaves there too, greener than ever in Easter, and although I shall not be here, I will remember those five trees.

It was Easter morning on this Sunday, as I have said, and I saw the trees in the spring of our year. All was quietness everywhere, as we lived in a remote section of the city. I was up on the roof alone. Once in a while I could hear the drone of an airplane, breaking the fascinating silence of this Easter morning. Everyone was away, my sister and brother in Santa Cruz, swimming in the pool, my brother playing baseball at the Lincoln Park, my father away in a foreign land. In this secluded silence of this morn, this Easter morn, in the companionship of these

five trees, the hot air and wind singing its song of sprin through the trees, I looked far away into the distance. There the blue hills of beloved Berkelgy still stands. I saw the white white houses on the sides of the hills. They were very clear indeed. And a feeling of being alive, the joy of breathing, the magnificence of knowing, to breathe (pardon me, Mr. Saroyan), to live, surged through this spring air. And for a mo ent I was lost in the song of Easter.

The desolation of darkness was gone, and in itss place the five trees brought forth a message of hope, and the weeping and laughter of the sad earth were no more for this moment of moment, (again with apologies to Saroyan),

Sitting there in the sun, in the morn of our Easter, the five trees kissing the air of spring, the blue and violet hills of Berkeley, the quietness and voidness of nothing, and this was Easter. The significance of the trees, of the flowers, even of the weeds and wild growth of nature, they too were beautiful, and yet not ugly completely, and the Easter song of spring came over this weeping world.

Let us forget for the moment the desolation. The weeping. And alas, the tragedy, the hopelessness of the hopeless. The sadness of the sad, and wailin song of despair. And poverty too.

We will look at the five trees, and see them as something symbolic, something to forget the ugliness of the earth, and forget, while the trees are here, and femember, while they are not here. It is here, and everywhere, and yet nowhere, Mr. Saroyan, so breathe deeply, inhale and exhale now, this momant of moment, for you will be dead soon enough. Inhale. Exhale.

In the quietness of this morn of universal gladness, let us remember that we are alive, and we are alive. Yes.

The hotness of the afternoon wore on, and the five trees sang its song of springtime gladness, and I myself, a small atom of this universe, saw for the moment the living, and not the dead, saw the five trees, and the birds fling in and out, here and there, and the song of master, of the leaves, of the trees, of the flowers, and even of laughter too, and the hopelessness, and weeping, and sadness do not belong, and I sat in the seen sun, feeling its warmth, its vitality, then the wind, and the air, the azure blue of the sky, but especially the greeness of my five trees across the street.

Time and again, and the afternoon wore on. And it was the master of our year.

The song of spring is still singing, the laughter of glade tidings still echoes, the five strees still grows, and I with them, am growing too.

And thus it is, in the Sunday morn of this master, up on the roof on Fifth Street, and here am I, but where are your

I am the five trees, and I am singing a song of spring, but are you too? I am the five trees, and I am growing in this day of spring, but are you too? I am the five trees, and I am this boy on the roof, here, and there, watching the five trees. And what am I?

I am the resurrection of a life, Mr. Saroyan, and so brother, breath deeply, inhale and exhale. Inhale. And then. Exhale. Yes.

And thus Easter was over, and I am a mortal again, going through this weeping world. I am mortal again.

A Young Man

It seems as though we could not avoid writing a story about a boy or a young man. Because the following story is such an interesting one, we simply could not pass it up. This young man had been in America less than a year. This story is written exactly as told by the boy so that if ~~is~~ it sounds a little childish, it is because the story is told to us in that manner.

The story starts with the early childhood of the boy and ends with his life story today.

"I did not know the date of my birth until I was seven years old. My parents told me about it in the year that I started school. I found out that I was born in the year 1915. The whole family had moved from the country to Canton City and we lived there until then.

"I have four big brothers, three small brothers and three big sisters. All of my big brothers and one big sister were married and they were not living with us.

"My father is over fifty years of age. He was born in America and he took several trips back to China. When he was young he went to church at night. He worked in an American family. He worked very hard and study very diligently. He brought my mother to America. They lived in Oakland on Tenth Street. But one year he took the whole family back to Canton, China.

"We had so many people in our family that the house in China was not big enough to hold everybody. So my father built a new house a few blocks from the old house. We moved into the new house in 1927. My two small brothers were born there. Now they are just six or seven years old. They are named Leong and Har. When I was still in China, Har was just about four years old and Leong was about five. Leong is very cute. I always did something to make him feel happy.

He is a very intelligent child. When he saw anybody sorry or sad looking, he would do something funny to make that person smiled.

"Now I could still remember things that happened to me when I was six years old. My mother always wanted me to give her a rub down. Whenever she was tired she called on me to do that. I did that one hour or two hours every time. When my arms got tired, I did not dare stop and I kept doing until my mother let me go. I was very obedient.

"One morning I saw that my brothers and sisters were going to school. I wanted very much to go with them. I could not go. I wanted to go so much that I struggled and cried for it. Then my father said that he would send me to school next week. Now when I think back about it, I did not know ~~wht~~ why I wanted to go to school so eagerly at that time.

"The next week came and I felt so happy that I could not sleep at night. I got up very early in the morning and dressed up and got everything ready to go to school with my father.

"I started school at the age of seven. The school was very far from my house. It took a half hour time to get there. The name of the school is Shen Yet Sen University. It contained a Kindergarden, an Elementary School, a Junior High, and a High School. There were about eight thousand pupils in the school.

"Right from the start I went to the first grade. I did not go to kindergarden. We had many subjects such as Chinese, Music, Physical Education, and Art. My teacher was Miss Chin. She was a very good teacher. She had been in the school for over ten years. The teachers from the kindergarden to the third grade ~~are~~ were ladies and the teachers from the fourth grade ~~are~~ were men. When I was in the second grade, I

could write a hundred word composition. We always described something or discussed something whenever we were writing a composition. We never wrote stories. We had penmanship every day from the first grade to the eighth grade. We had a test every month. At the end of the term we had a huge examination to see if we were ready for the upper grades. If we did not have seventy percent or over we had to stay in the same grade. I was lucky that I did not stay in the same grade and I went straight up from the first up to eighth and ninth grade.

"During the fourth grade, we began to have English. As first we learned the letters. We felt it was hard to remember so many letters. We took two weeks to learn them. Most of the pupils did not like English. It was a most difficult language. Many of the pupils thought that it was not very useful in their own country. We only had one English period every week.

"We had more difficult subjects in the upper grades. In Junior High School, I had Geometry, Algebra, Science, and Trigonometry. These are the foreign country courses. I liked all of them except Trigonometry, because it was so hard and I could not even understand or remember it.

" 'I will bring you to America.' " My father had said this to me for many years. But as the time went on, it had not become a true fact. I had almost forgotten about it. One year, two years, and then three. At that time I was in the Eight Grade. My father told me that he would come over first, then I could come over afterwards. My father wanted me to finish Senior High school before he would like to have me come over.

"In August 1933 my father started to return to America. Then

my father, mother, sister and I went to Hong Kong from Canton. We went to the Look Hoy Tung Hotel. After my father got everything settled we went up to the hills around Hong Kong in an automobile. Some of our friends who lived in the city invited us to the big restaurants for dinner. We had a very good time.

"Time always goes fast. It was the day my father had to leave. He got up very early in the morning to get the baggage tied up. Then all of us rode over to Gou Loung which was on the opposite shore of Hong Kong where the boat was anchored. We admired the boat very much. I thought that if I were to come to America, I would like to come on this same boat. I said goodbye to my father and I saw the boat disappeared from view and I wondered how long it would be before I could go on a boat to America.

"Two months later I received a letter from my father. He told me that he had landed ~~savely~~ safely in California. He said too that he had almost forgotten how to speak English. He sent me many pictures of Oakland and San Francisco. Some of these pictures were greatly admired. There were scenes of Lake Merritt, Golden Gate Park, and tall buildings in San Francisco.

"In the American movies I saw many times scenes of tall skyscrapers, crowds of people, and beautiful homes. I heard something about the beautiful country of America. I heard about the public schools, the good living, and also that there were many positions for schoolboys. These thoughts made me think of this country time after time.

"Then my father wrote to me one day informing me that he wanted me to come over. I was very happy. I said to my mother that when I land in America I would go to school. I would like to

earn some money for spending purposes. I would not like to spend father's money when I was here. I thought it was very easy to get a position.

"Right after I graduated from Senior High School I came over. I came over in July. I said goodbye to all of my friends and my family. As the boat started to sail I felt a lump in my throat and I was both happy and sad at the same time. Sad because I am leaving my own country, happy because I am coming over to this golden land.

"I was alone on the boat. I did not know anybody on the ship. But a few days at sea and I made the acquaintance of many friends. On the third day we arrived in Shanghai. I did not go ashore as at that time there was a certain disease raving in a certain section of the city. A few days later we arrived in Kobe. It is one of the important cities in Japan. The ship stayed there until the next morning. At night it was very hot and no one could sleep. Soon we were in Yokohoma, another important city of Japan. We were on our way again. Many days later we arrived in Honolulu. The weather had changed. The waves were rising and the air was extremely cold.

"Many people got ashore, but I was not among those. I was a newcomer. The tourist came back on the boat with a great deal of pineapple. We reached San Francisco in five days.

" 'Tomorrow' we will arrive in San Francisco! " everybody was saying. That no one wanted to go to sleep. Almost everyone went up on the deck and waited. My heart was full with happiness and gladness.

"San Francisco came into sight early the next morning.

The city was like what I had picture in my mind. The streets were steep like those in Hong Kong.

"Then all of the newcomers went over to Angel Island. I stayed there for two weeks. When they said that I had my freedom to get into the region of the United States in August 26, my father came and brought me to the city. I saw many of my father's friends. One Chinese boy talked to me in English and I did not know what he was talking about. Everything seemed strange to me.

"That night my father took me over to Oakland. I saw that the streets were wide and level. Oakland made a better impression on me than San Francisco. I went home with my father. We lived on Eight Street.

"Three weeks later I went to the Lincoln School. There were two rooms for the boys and girls who came from a foreign country. One was room 12, the other was room 14, I went into room 12 at first, but I did not understand what our teacher was saying. So I was always bothering my friends to tell me what the teacher said.

"On Saturdays and Sundays my father took me to visit places like Lake Merritt, Neptune Beach, and the Golden Gate Park. I went to see my big brother early one morning. He lived in Maryville. I visited Haywood, Sacramento, and Stockton. I visited also Stanford University.

"Months later my father received a letter from mother saying that she wished my father and my younger brother to go back. She said that I could stay here if I wished. Only a few days had passed since my father and brother had gone.

"Right now I am in the Low Eighth grade. I planned to go to the Oakland High School next term as I am working near there.

The Lincoln School had a very peculiar way of treating oriental foreigners. Most of these foreigners graduate from the school much quicker than the Chinese boys who are born here. Not because they are brighter or more intelligent. The fact is that most foreigners the Chinese especially, come over when they are quite old. So the school let them go from one class to another. It doesn't matter if the pupil does not pass his grade convincingly. He graduate just the same. So that it is not surprizing to know that this boy is nearing graduation in spite of the fact that he had been here less than a year.

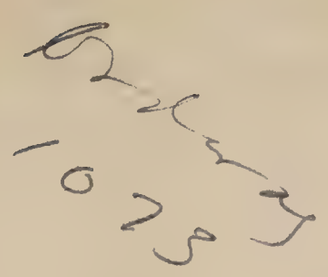
There are some boys in the school who are over nineteen. Some are as old as twenty-two. As a rule these boys, once they graduated from the grammar school, do not go to the junior high or senior high. They just wanted to know how to speak and they are satisfied.

But this boy is among one of those who wished to know more. So he is going to further his education by going to the Oakland High School. He is living with another family. That is he is working at a school job in which room and board are provided.

Without doubt someday he will return to China to do business. Or he might stay over here for his commercial career. But now he is studying the English language with effort. He really wanted to be successful in his venture and when he returned he wished to show his mother that the time he spent here was not for naught.

5,600

Jon Lee
Oakland



ANCIENT AND MODERN MARRIAGE

Perhaps there is no such thing as an ancient marriage, or a modern marriage. Marriage is the bringing together of a male and female, making it legal for them to live together, to have children, and to live in heavenly bliss. The customs and methods of getting married are too involved for us to even attempt to write about them. There are ancient and modern ways of getting married, as traditions change and people change along with them.

In the days of the cave man, influenced perhaps by the Clark Gable sex appeal, our great great grandfathers wandered hither and thither until he landed a dame somehow, somewhere. And when the stork began to pay his regular visits, perhaps he was a little astounded at his accomplishments and was so happy with results that he probably began passing cigars to his nearby comrades. Only they had no cigars in those days, and perhaps they did nothing of that sort. But anyhow as civilization progressed, forward let us hope, people became more intelligent and wiser, and old traditions and customs gave way to the newer movements.

Somehow by some sort of supernatural power, people became to be formed into certain groups and races and from them spring more rules, traditions and customs, adding to the whole mess of civilized education.

And even today we can be quite certain in saying that many groups of people still follow the old and obsolete form of worship, of following the different customs. Or they still followed the same customs, only in a more modern form with much of the ancient frills eliminated, and many added.

Today in most civilized countries, a couple can get married only after the clergy had made a profit on the transaction. In other countries where civilization is still a thing in the far away future, strange and ominous things could happen. As in Greenland, where it is perfectly natural for one man to trade wives with another. Perhaps it is not in Greenland, but it one of those countries where they always have snow. (For proof, see picture "Eskimo.")

And while our modern maidens blushed in the darkness of the cinema halls, provided of course, that the rouge is not too prominent to hide the blush, we sit and gaze at the wonders of the other side of the world, and yet at the same time, we only come to know ourselves better. For not only in other countries does this sort of thing happen. Surely in this so called civilized country, events of the same kind happen, and perhaps others more shocking and vulgar than the exchanging of wives.

Only in one country you are known as a good companion and in the other, you are a fallen woman, a disgrace to society, a person not worthy of being called a woman. That's the only difference, no more.

Everything is this world is sexed, otherwise there would be no life, no love. And no people. And being of different sex it is only natural that the male and female should get together one way or another. And the right way is marriage, and not the other.

In some countries, a man just takes a woman, and she becomes his wife. In other countries a man takes many women, and they become his wives.

In some other countries, a man spends his life earning money, and spends it all for a wife, and probably would drop stone dead into his grave, and never make that much again.

Many things happen in this mad game of marriage. A boy could be betrothed to a girl not yet born. A brother could marry a sister, (it has happened). A man can have as many wives as he wishes. A woman can also have as many husbands as she wishes, that is, as long as the timid and good for nothing husband knows nothing about it. They usually don't. And if they do, so much better for the undertaker.

But to come back to more specific examples, we will take China as an example of what is going on, the manner and ways in which people unite themselves as man and wife. A mother who has a daughter either blind or deaf would probably have a very hard time in finding a suitable husband for the girl, and you can rest assured that the eligible young man has as easy time avoiding her. So the frantic mother usually gives her daughter away to anyone that wishes to take her, usually an old man,poor but honest. And the mother would receive nothing for her at all. The husband promises to take care of the wife and see that she is well care for. Some marriages are as easy as that.

Others are more involved, taking into consideration of great sums of money, and more money. And also a lot of minute and extravagant details of the most unimportant things. Important to the parties concerned, however slight they might be.

Author

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The Biography of a Young Man

And once more the story of a man who came over here to make a living pops up again. We have come to the conclusion that Chinese people regard America as the only promised land in which a person could make a living.

Most of the incidents of his life is routine. He was, as expected, born in a little village. It is very strange that almost everyone who come to this land was born in a little hamlet. Perhaps people born in the cities of China do not migrate like the people in the hamlets, or else the stork is not doing his customary work.

The mother of the young man died a few months after the birth of the boy. The cause of the death was said to be the weakened condition of the mother which came as a result of childbirth. Not long after the birth of the baby the mother attended a celebration. The day was windy and cold. She caught sick and died not long afterwards. The little baby was but a few months old then.

The grandmother, who was alive then, took care of the little boy. And he thrived and grew up in the little hamlet. He went to school there and when he was older he went to the city to study. He studied for six long hard years. Completing his work there, he left school and found himself a position. Due to his laziness he did not work long. His father was an opium smoker and a gambler and he did not set a good example for the boy. Although the father knew that he was not doing the right thing he did his best to prevent his son from doing the same. But the saying "like father like son" prevailed. The son could not help himself. And little by little

the son associated himself to companions who indulged their time in pleasure and in gambling. The boy even went as far as to smoke a little opium now and then. And luckily for him he did not made a habit out of it. When he came over here to The United States he completely break the habit and have not as yet gone back to it.

This continous dissipation of time and energy proved to be a barrier to the boy's advancement in life.

As a result he did not go so very far in the business world. Now the boy's father really wanted his boy to be a successful man. He sincerely did not wish that his son followed in his own footsteps. The father has a brother over in Oakland and it was soon arranged that the boy was to come over to live. The father thought that perhaps over here the boy would change and drop some of his bad acts.

The young man landed in America in 1929. By his appearance it was evident that he did not lead a very healthful life. He was nineteen when he came over. He is almost twenty-five now. And the people who took care of him are planning to get him a wife (an old Chinese custom). Ever since coming over the boy has really changed. He does not smoke or gamble as much as he used to do in his early days in China. His health is much better. And he is getting to be so fat that people are calling him nicknames because of his plumbness.

When the boy first arrived here he brought with him all of his customary habits. He went over to San Francisco once a week and stayed there over night. He sleep at late hours and wake up late. He gambled at mah jong and it is a common

thing to know that he lost so much and won so much at the game. Once he even went to an opium shop and got so sick that ever since he has completely dropped going there.

Now this boy is another one of those Chinese boys who did not know a single word of the English language. He went to the Lincoln School and joined a special class of students composed mostly of oriental students. This class was started for the purpose of teaching immigrants the English language. As this class was mostly composed or almost wholly made up of Chinese and Japanese the teacher taught the subject very slowly so that the students will be able to understand perfectly what they are studying.

The boy's laziness began to blossom forth anew. He could not concentrate on the subject. He dropped from the school after two semesters there. He went to work. He worked in a little grocery store that was owned by a friend. Because the work was lonesome he left and he found himself another job. He worked next in a lottery shop. This kind of work was dangerous and he quitted. He decided then and there that in order to do something worthwhile he would have to learn a definite trade. Since the man with whom he was living with was a tailor he decided to learn how to make clothes. He learned the profession and he has been working at the shop ever since.

Another fact about this young man was the spending habit in him. He spent every cent he made . He brought a great deal of new clothes.

Now to go back to his childhood for awhile. When his mother died the family burned the pictures of the dead

woman. The son did not know what his mother look like until he came over to America. The people over here are not as superstitious as the people back there and they kept a picture of the woman. It was only then the boy knew what his mother look like.

Before the boy came over here the boy's father wrote a letter to the people who was to take care of him. In the letter the father described the ~~the~~ character and doings of the boy and the people over here knew that they have a problem on their hands.

The first few months the people had a hard time controlling the boy. Since the boy was not their own son, it was extremely difficult to expect discipline from him. But bit by bit he changed and he was really surprised that he did change. And he began to save money which came as a great surprise to everyone.

Now this boy made the acquaintance of a young girl living in the country. The girl is still going to high school. And the girl's mother does not wish to have the girl marry too soon. And the young man agrees to wait a few years until the girl shall be finished with her work.

On holidays the boy go into the country to see her. And to even things up the young woman comes out to see the boy during the school semesters when there is no school.

In the mean time the young man continued his saving of money and he even cut out smoking so as to have more in the bank. When he gets enough he would marry the girl and spend the money that was gathered up during the years of hard work and gives it one grand and glorious fling.

Marriage

The boy's original intention was to go back to China to get marry. He changed his mind because the people over here thought that it would be a better plan if he married over here.

It is not a easy thing for a Chinese to get marry. There are all sorts of complications. There has to be a go- between whose duty it is to introduce the couple. And the boy has to have to have the approval of the girl's father and mother. Then there is the matter of the money to be settled. Also the horoscopes of the two persons, who are taking the fatal step, have to compared to see if they are satisfactory or not.

In China whenever a person is married there are all kind of celebration and customs to be followed. And it is very common to know that a person spent as much as two or three thousand dollars in order to get marry.

The young man has saved enough to take care of a wife. But he could not afford to spend it foolishly for all sorts of silly and unecessary celebrations.

Fortunately the Chinese people in America do not follow rigidly the old marry customs of the old country. But they do retain enough of the customs to give it a typical Chinese atmosphere.

The mothers of the brides as a rule wants to impress their neighbors and friends as to the wealth of their sons-in-law. And it is a common thing to hear gossipping over the back yard fences as to how many trunks of ~~colthes~~ clothes the bride received or how many pieces of jewels she got.

Even in a poor family, if they had a daughter who are going to be wedded, the family always put up a front so as to impress their friends.

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here would have eaten their breakfast and lunch."

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He said, "I noticed that the boys over here are not so inclined to smoke or gamble as we who are born in China. People lead a more healthful life here. They do not sleep late and gamble like the Chinese people in China."

"Do you think that you are better off here in the United States than in China?"

"I think that my coming over is of great advantage to me. I did not think that I could change over so completely as I have done. If only for the fact that I did change I think that my trip here is a great success."

"What do you think of America?"

"I think that America is a fine place to live. The

climate is very satisfactory. In China when it is hot, it is very hot. When it is cold, it is very cold. Sometimes in the night it is so ~~hard~~ hot that it is impossible to sleep. Over here in California even if the day is ~~hard~~ hot in the evening the cool breeze from the ocean cools the air and make it possible for the people to sleep."

"What are your future plans?"

"I intend to stay in America for many more years. After I married I plan to take my wife back to China for a trip."

This young man if he had not come over here would probably develop into a good for nothing person. Luckily for him his father has the insight to send him over here. Now the young man has changed a great deal. And America is the cause of this change. In this land he became renovated and he should be grateful for it.

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Jondee

And once more the story of a man who came over here to [illegible] living [illegible] again. We have come to the conclusion that Chinese people regard America as the only promised land in which a person could make a living.

Most of the incidents of his life is routine. He was, as expected, born in a little village. It is very strange that almost everyone who come to this land was born in a little hamlet. Perhaps people born in the cities of China do not migrate like the people in the hamlets, or else the stork is not doing his customary work.

The mother of the young man died a few months after the birth of the boy. The cause of the death was said to be the weakened condition of the mother which came as a result of childbirth. Not long after the birth of the baby the mother attended a celebration. The day was windy and cold. She caught sick and died not long afterwards. The little baby was but a few months old then.

The grandmother, who was alive then, took care of the little boy and he thrived and grew up in the little hamlet. He went to school there and when he was older he went to the city to study. He studied for six long hard years. Completing his work there, he left school and found himself a position. Due to his laziness he did not work long. His father was an opium smoker and a gambler and he did not set a good example for the boy. Although the father knew that he was not doing the right thing he did his best to prevent his son from doing the same. But the saying "like father like son"

prevailed. The son could not help himself. Little by little the son associated himself to companions who indulged their time in pleasure and in gambling. The boy even went as far as to smoke a little opium now and then. Luckily for him he did not make a habit out of it. When he came over here to the United States he completely broke the habit and has not gone back to it yet.

This continuous dissipation of time and energy proved to be a barrier to the boys advancement in life.

As a result he did not go so very far in the business world. Now the boy's father really wanted his boy to be a successful man. He sincerely did not wish that his son followed in his own footsteps. The father has a brother over in Oakland and it was soon arranged that the boy was to come over to live. The father thought that perhaps over here the boy would change and drop some of his bad acts.

The young man landed in America in 1929. By his appearance it was evident that he did not lead a very healthful life. He was nineteen when he came over. He is almost twenty-five now and the people who took care of him are planning to get him a wife (the old Chinese custom). Ever since coming over the boy has really changed. He does not smoke or gamble as much as he used to do in his early days in China. His health is much better. He is getting to be so fat that people are calling him nicknames because of his plumpness.

When the boy first arrived here he brought with him all of his customary habits. He went over to San Francisco once a week and stayed there over night. He sleep at late hours and wake up late. He gambled at mah jong and it is a common

thing to know that he lost so much and won so much at the game. Once he even went to an opium shop and got so sick that ever since he has completely dropped going there.

Now this boy is another one of those Chinese boys who did not know a single word of the English language. He went to the Lincoln School and joined a special class of students composed mostly of oriental students. This class was started for the purpose of teaching immigrants the English language. As this class was mostly composed or almost wholly made up of Chinese and Japanese the teacher taught the subject very slowly so that the students will be able to understand perfectly what they are studying.

The boy's laziness began to blossom forth anew. He could not concentrate on the subject. He dropped from the school after two semesters there. He went to work. He worked in a little grocery store that was owned by a friend. Because the work was lonesome he left and he found himself another job. He worked next in a lottery shop. This kind of work was dangerous and he quit. He decided then and there that in order to do something worth while he would have to learn a definite trade. Since the man with whom he was living with was a tailor he decided to learn how to make clothes. He learned the profession and he has been working at the shop ever since.

Another fact about this young man was the spending habit in him. He spent every cent he made. He bought a great deal of new clothes.

Now to go back to his childhood for awhile. When his mother died the family burned the pictures of the dead woman.

The son did not know what his mother looked like until he came over to America. The people over here are not as superstitious as the people back there and they kept a picture of the woman. It was only then the boy knew what his mother looked like.

Before the boy came over here the boy's father wrote a letter to the people who were to take care of him. In the letter the father described the character and doings of the boy and the people over here knew that they had a problem on their hands.

The first few months the people had a hard time controlling the boy. Since the boy was not their own son it was extremely difficult to expect discipline from him. But bit by bit he changed and he was really surprised that he did change. He began to save money which came as a great surprise to everyone.

Now this boy made the acquaintance of a young girl living in the country. The girl is still going to high school and the girl's mother does not wish to have the girl marry to soon. The young man agrees to wait a few years until the girl shall be finished with her work.

On holidays the boy goes into the country to see her and to even things up the young woman comes out to see the boy during the school semesters when there is no school.

In the meantime the young man continued his saving of money and he even cut out smoking so as to have more in the bank. When he gets enough he would want to marry the girl and spend the money that was gathered up during the years of hard work and gives it one grand and glorious fling.

The boy's original intention was to go home to China to get married. He changed his mind because the people over here thought that it would be a better plan if he married over here.

It is not an easy thing for a Chinese to get married. There are all sorts of complications. There has to be a go between whose duty it is to introduce the couple and the boy has to have the approval of the girl's mother and father. Then there is the matter of the money to be settled. Also the horoscopes of the two persons, who are taking the fatal step have to be compared to see if they are satisfactory or not.

In china, whenever a person is married there are all kinds of celebration and customs to be followed and it is very common to know that a person spent as much as two or three thousand dollars in order to get married.

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in the night it is so hot that it is impossible to sleep. But here in California even if the day is hot in the evening the cool breeze from the ocean cools the air and makes it possible for the people to sleep."

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"I intend to stay in America for many more years. After I marry I plan to take my wife back to China for a trip."

This young man if he had not come over here would probably developed into a good-for-nothing person. Luckily for him his father had the insight to send him over here. Now the young man has changed a great deal. America is the cause of this change. In this land he became renovated and he should be grateful for it.

Mother and Son

Time is a quck-change affair.

A fate that clings to one, pushing one up the ladder of success or dragging one down the path of suffering.

All of us at one time or the oth r has experienced the ectasy of success and suffered the despair of failure.

A successful person has the good fortune to enjoy the happiness of life while his more unfortunate brothers struggled along hoping for the bright line that must come sooner or later. The story of a mother and her son is fully illustrated to show that fate is cruel and unmercifu: aiming to aid or to destroy.
The time is 1926. The people is a family of three. The scene changed, now the family is but two. During the interval of eight years a great change has come over the family. Heartaches, joys, sufferings, and deep despair are but a few of the stepping stones to the year of 1934.

Now in a little house lived two persons. A mother and a son. Two more years and the son will graduate from high school/ 1926. A year of richness and spending. A year in which no one knows the word poverty. A year in which everyone is glad that he is alive in this world. Little dreaming what the future years will bring. 1934. A year of poverty. A year of darkness. A year in which everyone what it is to be hungray. Little dreaming of the goldern years that had gone by.

Let us go back eight short years and put ourselves in the scene. We see a mother working at the telephone company. We see a man working at the department store in S.F. We also see a little boy going to school with a smile on his face. All that the observer will see is peace and happiness. Life continued for many years like this.

Now three years passed by. We see a woman and a man unemployed. We still see a little boy going to school but without the smile.

For an important thing that happened. People do not employ men to work any more. Nor women. Andthis family were among those in the unfortunate class to be

affected. The income for the family for many years has been a hundred and eighty dollars monthly. Now the income is next to nothing.

During the years of prosperity the family has taken many trips. Travelling was a pastime to them. The family has travelled back and forth between America and the land of Pagodas. And it was during the last trip that the cruel hand of fate striked with a mighty hand.

It was after the lasttrip that the man in the family died from a strange and sudden illness. The woman and the boy were left alone in the world. Fortunately the man has taken a policy in life insurance just a few months prior to his unfortunate death. He must have known that the end is near when he did that. And the family of the two today is living on the insurance.

There are all sort of people in this world. Somehave been through adventures that lingered in their memories. Others lead just an ordinary life. No excitement in their life. Still others spend their life traveling and going to foreign land. The woman belonged to the latter class. Since she has but one child she could afford to travel as much as she used to do. The woman has lived in California for almost twenty five years. She traveled here and there. But California is the place she called home. She has been to China on six different occasions.

The lady is forty-five. Her son is seventeen. The husband died in the prime of life. Just thirty-five. The woman is born in China. The man is born in the U.S. After their marriage the husband wife came over and a son was born to them not long afterwards. When the son was but a few years old the family brought him back for a trip. And in the interval of every two years the family took a trip back. Even when the boy was going to school the mother and father made the trip alone and the boy stayed with a cousin over here to continue his work.

But the boy did make a trip back once and he missed a whole year of school. But he made up for it after coming back. The family because it is not large managed to get along very well. The man and woman both worked. The woman was a telephone operator. That was many years ago. The city of Oakland then did not

have the dial telephone. Her wages was eighty dollars a month. The husband worked in the department store in the city and he got over a hundred dollars a month. The son was showered with toys and playthings and he enjoyed. Now in spite of the fact that the woman made a lot of money she did not spend much on herself. The son was the apple of her eye and he was the one to be fortunate to be the receiver of the good things that money can buy.

The mother and father were very thrifty and they saved upa great deal of their compensations. It was a good thing for them that they did save for it was this same money that later saved them from gaol [illegible].

After three years of tedious work as a telephone operator the woman gave up the job. That left only the husband who alone had a steady job. But later he too lost his job. And the family did not know what to do. During the lean months of unemployment the family was careful in the spending of money. The husband could not stand the dreary hours of unemployment. He knew that he must be in some sort of business as he knew that he could not continue like this indefinitely.

At this time they bought a small meat store up in Piedmont and they also moved up there to live.

The store was just a little bit of a place but in it is a fortune. Besides selling meat the store sells groceries, vegetables, and other eatable stuffs.

The man came down to Oakland everyday to buy the meat and the woman took care of the store. The enterprise was a success. The store made money and the family were once more out of the red.

The family lived in Piemont for three years. Now it was about time for the family to take another trip back to China. The man sold his store. This time the son accompanied his father and mother back. They stayed but one year which is the limit of time that they could stay. They came back the following year and they brought back many amusing stories. Listen to this one: (The woman is talking) "I remembered going to Shanghai for a trip. We went to one of the best hotels in the city. The walls were so low that if a person wished to climb up on a table he could see clear over the next room. We went to another hotel and the walls

[illegible] the same except that from the top of the walls to the ceiling there is a wire screen nailed down so that no one could climb over even if he wanted to.

"Food was very expensive. If we want a bite to eat before going to bed it would cost us from one to two dollars. Especially those travelling restaurants. These travelling restaurants are a one man affair. The man fixes the meal for you right in the streets. After he finishes with you he goes to another house and serves whomever wishes to buy. I tried to save a few dollars for spending but I was never able to do it successfully. Once I had a few dollars saved up and I was going to use it for buying little odd things such as candy, fancy cakes and whatnots. But my son caught a cold that was rather serious and I spent the whole amount for the doctor bill."

"Is your son working?"

"No, he goes to school and after school he goes to another school. He does not have much time for working. Besdies the insurance is enough to take care the two of us. We get seventy five dollars every month. Deducting the rent we have about forty dollars to spend for food, clothes, and other little necessities."

"Do you find it hard to get along on seventy five dollars a month?"

"It is enough if no one gets sick. Whenever anyone of us get ill we have to economize in order to pay the bill. She continued, "The two of us live alone. We do not enterain much or go out much. Sometimes when I see my son sitting alone and has nothing to do, I give him some money to go to the show. I do not care for shows. I stayed home alone and read a little. I have been used to the loneliness. I do not care to travel as much as I used to do. I am just satisified to settle down."

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Mother and Son

IV

841

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And it was during the last trip that the cruel hand of fate striked with a mighty hand.

It was after the last trip that the man in the family died from a strange and sudden illness. The woman and the boy were left alone in the world. Fortunately the man has taken a policy in life insurance just a few months prior to his unfortunate death. He must have known that the end is near when he did that. And the family of two today is living on the insurance.

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Listen to this one: (the woman is talking)

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five dollars every month. Deducting the rent we have about forty dollars to spend for food, clothes, and other little necessities."

"Do you find it hard to get along on seventy-five dollars a month?"

"It is enough if no one gets sick. Whenever anyone of us get ill we have to economize in order to pay the bill.

She continued, "The two of us live alone. We do not entertain much or go out much. Sometimes when I see my son sitting alone and has nothing to do, I give him some money to go to the shows. I do not care for the shows. I stayed home alone and read a little. I have been used to the loneliness. I do not care to travel as much as I used to do. I am just satisfied to settle down."

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